THE

# Baptist Magazine.

JUNE, 1820.

## CHURCH ADMONITION.

*A Charge exhibited against, and a Church Admonition unto, Brother G. Fitzjohn, an offending Member in a Church of Christ at Hitchin, over which Messrs. J. Wilson and J. Needham are Co-pastors,—December* 10, 1710.*

BROTHER FITZJOHN,

"A church of Christ has a power of withdrawing their communion from their members that walk disorderly, 2 Thess. iii. 6. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.' Thus you see the church's power. Now that you have so walked will be plain from the following particulars:

1. Your dishonourable idleness, which is contrary to 1 Thess. iv. 11, 12, 'Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing.' See also 1 Tim. v. 13. Now that you have been guilty of this sin, will be evident, if you lay these two things close to your conscience, in the fear of God.

(1.) You have confessed that you never liked, or loved the calling you were brought up to. Now when the mind is too high for an honest, though a mean employment, a person is necessarily led to neglect it, (as you have done,) and is most dangerously exposed to idleness, being unsettled from his proper business. Think (we beseech you) seriously, whether this be not your case.

(2.) You have not done your part in providing for your family, which is contrary to 1 Tim. v. 8, 'If any provide not for his own, and specially for those of his *own house*, he hath denied the faith, and is worse than an infidel.' We do not say you have done nothing for your family at any time; but statedly and commonly you do not do your part; for the people cannot help be-

* This Article was sent us by the Rev. W. Freeman of Bedford. The church referred to was that over which the Rev. Mr. Geard is now pastor. It was a branch of the church at Bedford, of which Mr. Bunyan was Pastor. Mr. John Wilson was grandfather of Mr. Samuel Wilson, of Prescot-street, London; and Mr. Needham was grandfather of Mr. Isaac James, one of the tutors of the Bristol Academy, and of Mrs. Button of London. Mr. James's father succeeded Mr. Needham; and Mr. Geard, Mr. James. It is worthy of notice, that for upwards of 160 years since this church was founded, there have been only four pastors. The church has always admitted of mixed communion; but the pastors have all been Baptists.

lieving, that if somebody did not take more pains than you, as you have been in straits, your circumstances would be still but very indifferent. You must take this plain dealing in very good part, since (if God please) we would have you laid under a conviction of your faults. And Oh that you would consider what a heavy sin the sin of idleness is, which, you see, the scriptures speak so much against; and whatsoever excuses you may frame for it now, you must give a strict account of it at the dreadful *tribunal of Christ*.

2. Another crime we charge you with is, a frequent keeping company, without just occasion, with profane persons, which is contrary to Psalm cxix. 63: 'I am a companion of all them that fear thee.' See also Ephes. v. 11. Nobody denies that a Christian may keep company with the worst of persons, where urgent business requires it; but surely they will dispatch their business as fast as they can, and leave such society, where no good is to be got, and where the holy name of the great God is profaned; but your case is—

(1.) You have very little society with religious persons, in whom your great delight should be, and with whom your spare hours should be spent.

(2.) Those that open but half an eye, cannot but see, that the company you keep is very unbecoming a professor, and especially one that set out in religion with so much life and zeal as you did at first.

3. Another dishonourable evil we charge you with is, frequenting public-houses without necessary business. We do not say you never have business there; but we think very frequently you have not what may be called necessary business; and if your own conscience would speak out, we believe you must confess, that the business you speak of so much might better and sooner be dispatched at home, or in a private house; for surely, if you had so much business at those places of drinking, some fruits of it would be seen more than are: your worldly circumstances would be better, and your family taste more of your profits. But you will say, If my family be generally provided for, why should other persons concern themselves?

We answer, (and you must bear with our plainness,) No great thanks to you for that. This does not excuse your sin, but, indeed, add to your shame, that the master of the house should be the least concerned for making provision, when he ought to be the most; and as you are a member with us, you are accountable to the church for your own unbecoming carriage, who have a power to inspect it, and reprove you for it.

4. Another evil is this, (and Oh that you would lay it to heart,) *unreformedness* for divers years, under frequent private admonitions.

(1.) Religion certainly runs very low in conversation, and particularly in your family, where the worship of God is neglected; thus bringing yourself under that dreadful word, Jerem. x. 25: 'Pour out thy fury upon the heathen, that know thee not, and upon the families that call not on thy name.'

(2.) Instead of falling under private and friendly reproofs, you are all for justifying yourself, as a most innocent man. Now indeed, our brother, whatsoever

fine gloss you may put upon your actions now, you will have different thoughts of them when death stares you in the face, or sickness shakes you over eternity, except conscience be in a dead sleep indeed, which we pray that God may prevent. Now we beseech you, if you have any love to your soul, that, ere it be too late, you would take this awful scripture into serious consideration, Prov. xxix. 1. 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

(3.) It certainly argues your unreformedness, that twice, and that not in a very civil manner, you have despised the authority of the church, in refusing to come before them when they sent for you, which is one way of breaking your church covenant; by which you did not only oblige yourself to partake of the privileges, but also to submit to the discipline of the church.

For these things, we, as a church of Christ, not out of prejudice to your person, but love and faithfulness to you, and our blessed Redeemer, and by virtue of that authority we have received from him, do, in order to your recovery, in the name of our Lord Jesus Christ, lay our admonition upon you, that you take your long backslidings into serious consideration for your repentance; and we do hereby, *as our act*, suspend you from communion with us at the Lord's table, till we have evidences of your godly sorrow, and *reformation;* for which we pray, and shall all rejoice to see it; and Oh may we indeed see it.

God give you an humble, thoughtful, penitent, prayerful mind. Amen."

## DIVINE HONOUR

VINDICATED BY THE

## *MEDIATION OF CHRIST.*

It is no novel remark, that oftentimes the most important truths are included in passages quoted from the Old Testament by inspired writers in the New, an instance of which appears in Rom. xv. 3, where the Apostle, pressing the great duty of Christian sympathy to the weak of the family of Christ, introduces the Saviour as making the most unexampled sacrifice of his own ease and comfort, to vindicate the injured honour of his Father. "For even Christ pleased not himself, but as it is written, (Psalm lxix. 9.) The reproaches of them that reproached thee, are fallen upon me." Infidel writers, and especially Voltaire and his associates, have represented the introduction of moral evil as an unanswerable objection against revealed religion, and of the account it gives of the attributes of God*: and not only they, but infidel writers in general make a pretty free use of this notion, and they have all the wicked men of the world on their side. Thus they reproach the infinite wisdom, for ever forming a scheme of government which should include the existence of moral evil, as all its subsequent provisions show to have been the case. They also add, that it is not consistent with the scriptural representation of the righteousness of God, as hating evil: they equally reproach the general constitution, and administration of things, that such a

* I am sorry that I have not now the books by me from which the above quotations are made. They are now made from memory, as I have ceased for some years reading authors of that sort.

clog should hang on the wheels of its operation, and so retard the diffusion of goodness and happiness, it being (they say) but too clear, that a vast majority of evil does exist in the world. They further intimate that (upon scriptural grounds) the existence of moral evil is such an insult and assault on the authority of God, that he owes it to his power rather than to his right, that he still sits upon his throne. Again they say, that if he can take pleasure in nothing but moral excellence, the rebellion of mankind must make him always unhappy, by unceasingly provoking his displeasure. Moreover, they assert it to be a reproach to his power not to have prevented sin, for of what use is power, but to prevent evil, and to do good? These writers equally traduce the holy scriptures, by asserting that the introduction and continuance of moral evil is a reproach to his goodness, or beneficence, there being such a frightful mass of evil, moral and physical, in the world, and that the perpetual punishment of sin in a future state will keep up a horrible memorial of this dreadful business. All this, and much more of the same kind, is asserted with unblushing effrontery and diabolical audacity, as if their statements were all strictly true and impartial.

Let us turn from this caricature of the divine government, and see how Jesus Christ took these reproaches upon himself, in order to vindicate the moral character of the Most High, and to restore the honours of his throne and righteous law: this he effected by his personal obedience to that very law, which requires the supreme love of every rational creature to whom it is given, and condemns in the highest penalties the slightest infraction in thought, as well as deed; which he never would have done if the nature of that law had sunk the character of God by containing any thing unjust or tyrannical, hard or oppressive to the human race. And this obedience of the Son of God in his substitutional capacity, is the brightest glory of the scriptures, —the most wondrous exhibition and declaration of the righteousness, as well as of the mercy of God.

He also vindicated the government of God by his whole ministry, always representing him as holy, just, and good: yet merciful beyond the grasp of the mightiest imagination; ready to forgive sin however complicated, and dyed with turpitude, upon the rebel's returning to him, and casting down the weapons of his rebellion, and throwing himself entirely upon divine mercy: —he represented him as ready to give the Holy Spirit to every one who should feel his sins and infirmities, that nothing might be wanting to restore moral order and happiness to the mind:—he represented the general benevolence of God, as always open to the cries of want and woe, making his sun to shine upon the evil, and on the good, and sending his rain upon the just and on the unjust, with every other moral feature that can endear excellence to the mind. Further, he vindicated God by his sufferings on the cross, which the scriptures always exhibit as a divine appointment, equally the effect of his sovereign will, as of his boundless mercy to his enemies: in which the sacred rights of eternal justice are recognized, while mercy flows through a medium which must fill the re-

claimed offender with grateful astonishment, and secure his obedience, both on the original obligations of divine authority, and of recent mercy: but if the permission of sin in our world had been inconsistent with the righteousness and wisdom, with the equity and benevolence of his nature, it is not conceivable that Jesus Christ would have submitted to obey a hard or cruel law to conciliate the friendship of a tyrant. Finally, whatever infidels may think or say, there is an undescribable and innate criminality in rebelling against God, and violating his holy law, or he never would have sent his Son to bear our punishment. If a person or creature of inferior nature in the scale of being could have borne the weight, —could have atoned for the injuries done by sin, his Son had never left that glory which he had with him before the world was. We do not yet know the whole of the designs of God in sending his Son to take the curse from this world: the influence of redemption may continue here for many ages; and the population of our globe may so transcend every thing which has preceded it, that in the final audit it possibly may be found, that instead of a very small number of the human race being saved, a small number comparatively will be lost. However of this we are certain, that an eminent part of the recompense of Jesus Christ will consist in the happiness of the redeemed, when he shall present those myriads before the glory of his Father with exceeding joy. I do expect that at some future period (probably in another state of existence) God will favour his faithful servants with the whole of his reasons for permitting moral evil in our world, when we shall be able to bear it: for I cannot reconcile my mind to the supposition, that a single cloud will be left on the moral history of the government of God: but not until our station, and the glory of God shall comport with the wondrous disclosure. Until then, let us be thankful for the revelation of mercy, and follow on to know the Lord, till his character shall shine like the sun in a cloudless sky.

AWAKE.

*Leighton, March* 1, 1820.

## ADDRESS TO CHRISTIANS.

### No. 3.

II. FEW things are more prejudicial to our comfort, or opposed to our growth in grace, than *indulging an angry temper*; it is therefore necessary to be on our guard against it; especially if we are easily irritated. The bad consequences of anger are more than can be described; it puts us into the hands of our enemies, and leads to other evils. In a few moments of angry temper some good men have made work for lamentation through many years. It is highly important both for our own comfort and the credit of religion that we cultivate self-government.

"He that is slow to wrath is of great understanding: but he that is hasty in spirit exalteth folly." The noblest courage is shown in subduing our own passions, and though this be extremely difficult, especially with those who are naturally of violent tempers, yet it must be done, if we would be comfort-

able as Christians. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Such a man is greater than Alexander or Cæsar; he is more honourable in the sight of God, and worthy of more respect among men, than if he had subjugated nations to his authority. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These adorn the Christian, and cause his religion to shine; but the Holy Spirit considerably withdraws his influence from the man who is frequently thrown into violent agitations of anger or wrath; his piety therefore must be in a languishing state; he can feel but little of the power of godliness, and attends the services of religion more as things of course, than as the means of enjoying God. Living among those whose tempers resemble our own, and who expect more from us on account of our religion than we can from them, we should be careful lest by disappointing their expectations we give them an unfavourable idea of the professors of religion in general, and so harden them in their sins. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." A meek and quiet spirit is not only the ornament and beauty of a sanctified heart, but it is of great price in the sight of the Lord. "The meek will he guide in judgment, and the meek will he teach his way."

*B.* S. G.

*(To be continued.)*

## LETTER
TO AN
## *AFFLICTED FRIEND.*

(Concluded from Page 192.)

IT may be that you *are* sensible of, and deeply affected by, your state as a sinner, but at the same time can find no relief; cannot realize the consolation of the gospel, "the peace of God which passeth all understanding." Supposing this to be the case, I would say, Consider *to whom*, and *in what way*, the consolation of the gospel is imparted. It cannot be obtained in consequence of innocence; for all are guilty, Rom. iii. 10. nor in consequence of good works, however moral, and extensive they may be; for we are never so good as the law requires us to be, and consequently can have no claim to favour, Rom. iii. 20. nor in consequence of suffering; for we deserve to suffer much more than we do, Ps. ciii. 10. nor yet in consequence of our spiritual desires, penitence, faith, and prayers; for there can be no merit in desiring that which is good, in repenting of sin, in believing the truth, and in asking for favours. But although spiritual consolation is not given in consequence of our repentance, and faith, and desires, and prayers; yet they are necessary, being those things without which no spiritual consolation can be enjoyed. Hence we are commanded to repent, Acts xvii. 30. and to believe, Mark i. 15. 1 John iii. 23. and to pray; Luke xviii. 1. but we receive spiritual consolation in consequence of the Saviour's work. He being the end of the law, (that is, the end of its requirements,) hath, by dying

the just for the unjust, made an atonement to God for sin: Rom. x. 4. 2 Pet. iii. 18. and by his atonement a way is opened, in which God can pardon sin, and impart spiritual blessings to sinners, at the same time that he declares his own righteousness; that is, that he is just while he is the justifier of him who believeth in Jesus, Rom. iii. 25, 26.

It is in consequence then of the Saviour's work, that we receive favour from God. Hence it is also said, that "all the promises of God (are) *in him*," 2 Cor. i. 20. that, being justified by faith, we have *peace* with God *through our Lord Jesus Christ*, Rom. v. 1. and that "whatsoever we shall ask of the Father, *in the name of Christ*, he will give it us." John xvi. 23. The work of the Saviour is the procuring cause of our salvation with all its attendant blessings.

The blessings of salvation are *administered* by the agency of the Holy Spirit: hence the Spirit is called the Comforter. The *way* in which he imparts spiritual consolation (and all other blessings of salvation) is by leading us to Jesus; or in other words, by showing to us the things of the Saviour, by teaching us the truth as it is in Jesus. John xv. 26. xvi. 13, 14. Eph. iv. 21.

To enjoy this consolation we must perceive and feel our need of it: if we fancy ourselves whole, we shall not apply to the physician. We must also seek and receive it through faith; it is by, or through, faith, that we are justified and have peace with God. They *only* who have fled for refuge to lay hold upon, that is, to embrace by faith, the hope, that is, the blessings of the gospel, set before them, have strong consolation. Heb. vi. 18.

It is also in answer to prayer, that this consolation is given. The Lord said, in reference to the temporal deliverance and prosperity of his people, "I will yet for this be enquired of." Ezek. xxxvi. 37. So in reference to spiritual blessings it is said, "Ask and it shall be given you:" "ye have not because ye ask not:" *they* enjoy the peace of God, which passeth all understanding, who, by prayer and supplication with thanksgiving, let their request be made known to God. Matt. vii. 7. James iv. 2. Philip. iv. 6, 7.

If you ask how it appears, that the Redeemer is as *willing* as he is able to save all that come to him, I answer, It is evident that he will save *all* that come to him in faith, from his commands and exhortations to repent and believe. Christ began his ministry by calling men to repent and believe, Mark i. 15. And that he has connected salvation with repentance and belief, is evident from various passages, such as, "Except ye repent, ye shall all likewise perish." "If ye believe not that I am he, ye shall die in your sins," &c. Luke xiii. 3. John viii. 34. This language clearly implies, that if they did repent and believe, they should not perish, they should not die in their sins. But we have positive proof, plain declarations, that all who repent and believe shall be saved. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Him that cometh to me I will in no wise cast out." "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of

life freely." John iii. 16. vi. 37. Rev. xxii. 17.

Should you object that none but such as are predestinated to everlasting life will be saved, I answer, The language of scripture is *not*, Look unto me and be ye saved, all *ye who are predestinated;* but, "*all the ends of the earth.*" It is *not*, "God commandeth" *those who are predestinated* "to repent; but, God commandeth all men every where to repent." It is *not*, Go ye into all the world, and preach the gospel to every *one who is predestinated;* but, *to every creature,*" Isaiah xlv. 22. Acts xvii. 30. Mark xvi. 15. The gospel then is addressed to man *as a sinner*, and its promises are given, not to sinners as predestinated to life; but to them as *believers in Jesus Christ.* The decrees of the King Eternal are known only to himself, and were never designed to be the rule of our conduct. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." Deut. xxix. 29.

I conclude this letter with most affectionately entreating you to go to Jesus. Go to him as exhibited in the scripture. Search the scriptures, for they testify of him. Go to him, as a penitent, in faith and prayer. In a word, go to him as ignorant, guilty, polluted, and lost; and "of God he will be made unto *you* wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30. May the grace of our Lord Jesus Christ be with you; Amen.

Yours sincerely and
affectionately,

L—. BETA.

# Annual Meetings.

## WESLEYAN *MISSIONARY SOCIETY.*

MISSIONARY Sermons were preached on Sunday, April 30, in all the chapels of the London district. On Monday, May 1, the third Annual Meeting of the Society was held in the City-road Chapel, *Joseph Butterworth*, Esq. M. P. in the Chair.

The meeting was opened with a hymn, and a short prayer by Dr. *Adam Clarke*, after which Mr. Butterworth explained the object of the meeting.

The Report was then read by Mr. *Watson*, which took a bird's-eye view of the different Missionary Stations of the Society. It gives an account of the number of Missionaries in Ireland, in France, at Brussels, and at Gibraltar. It makes the tour also of Asia, Africa, and America, particularly the West India Islands, comprising more than one hundred and forty Missionaries.

In Ceylon (to which station is devoted £1000 per annum) female schools have been lately instituted, which in India are a perfect novelty. In Jamaica has been an increase of one thousand members; in the other islands, of five hundred. In British North America, our fellow-subjects are

most lamentably deficient in religious worship and instruction. Among the subscriptions and donations, which amount to nearly £23,000, is an item of £500 from General Boyer, President of the Haytian Republic.

Dr. *A. Clarke* said, that upon the removal of a number of negroes from Dominica to Demerara, they regretted nothing so much as leaving the word of God behind them, and were overjoyed to hear there was a chapel in the latter place. It proved, however, that they were to be sent up the country, where there were no means of grace; but thither, said the Doctor, we trust, as soon as possible, one of our Missionaries will be sent after them. Dr. Clarke moved the printing of the Report.

*W. Blair*, Esq. said, that he had been but lately acquainted with this Society, but he had long been connected with another, (the Church Missionary,) and was a friend to all Societies of that nature, seeing they all had but one object, the promotion of the Redeemer's kingdom. He seconded the motion.

Mr. Sheriff *Rothwell* had come from viewing a very different scene this morning—the execution of the Cato-street conspirators—which officially he had been called to witness. Some of them had acknowledged the corruption of their principles by perusing the infidel writings of Thomas Paine. He could bear testimony to the excellence of Methodism, having been twenty-five years acquainted with it.

Rev. Mr. *James* of Birmingham, esteemed it a great honour to be called upon to take a part in the proceedings, though not of their communion. Too long (said he) have we indulged a *sectarian spirit*, and have talked of *our cause*, and of *our interests*, forgetting that there was a *communion of interests*, and that the cause was God's.

Rev. *G. Burder* moved thanks to the Chairman and Treasurers. He conceived there were neither too many Societies, nor too many Missionaries. Though at home they might seem a little crowded, they had sufficient space abroad for their exertions, just as vessels were crowded in the river, but solitary on the ocean. There were not more than five hundred Missionaries, though there were more than five hundred millions of heathens needing their instruction. The motion was seconded by Mr. *Wood* of Manchester.

Rev. Mr. *Dyer* (Secretary to the Baptist Missionary Society) rejoiced in the unanimity and success of the Missionary cause; and said, that though at first small and unostentatious, it was spreading, and, like the cloud seen by the servant of Elijah, would spread, till it covered the whole heavens. Mr. D. moved thanks to the Committee, which motion was seconded by the Rev. *Robert Smith* of Bristol.

Rev. Mr. *Watson* returned thanks, in a speech of considerable length and great eloquence, for a vote of thanks which had passed to him. He rejoiced in the friendly intercourse of different Societies—he thought that they might have a common platform, like the Bible Society, in which they might all unite, without any sacrifice of principle: the same tree might have foliage of great variety, and yet it might bear the same fruit. He moved thanks to the Rev. William Ward (Baptist Missionary) for his excellent sermon last

Thursday evening at Quee street Chapel.

There were many other speakers. The Meeting lasted from eleven o'clock till past five. An uncommon interest was kept up throughout the whole time.

## CHURCH *MISSIONARY SOCIETY.*

MAY 2, at noon, the twentieth Anniversary was held at Freemasons' Hall, the Right Honourable Lord Gambier in the chair. After an excellent introduction by his Lordship,

Rev. Mr. *Pratt* (Secretary) read a very interesting abstract of a voluminous Report. The funds have risen this year from £28,000 to £30,000. In the different Missionary stations more than 150 Christian teachers are engaged. The Secretary read a letter from the Bishop of Norwich, stating that he was unable to attend, having left London; but expressing his cordial wishes for the welfare of the Society.

The Bishop of *Gloucester*'s speech was received with great applause. Here (said his Lordship) we see,—not one man singled out from the rest of mankind like Abraham, or one isolated family like that of Joshua, determining to serve the Lord,—but communities, consisting of many hundreds, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life, and proofs, not only of Christian education, but of Christian ardour, love, and zeal. His Lordship moved the printing of the Report.

*J. T. Harrington*, Esq. seconded the motion. He had resided nearly forty years in India, and could not speak too highly of the prudence, piety, and zeal of the Baptist Missionaries. The cause was of God, and must succeed; but he feared the progress would be slow, as there were not yet two hundred sincere converts.

Lord *Gambier*'s speech was greatly applauded.

*W. Wilberforce*, Esq. in reply to Mr. Harrington, said, I think the residence of my much esteemed friend in India has a little biassed his mind. In our happy country we know nothing of despondency; we will—we shall—we must succeed. *(Loud applause.)* I see the tree of life planted on the shores of India, which shall spread its branches, leaves, and fruits, on every side, and whose "fruits shall be for the healing of the nations." Mr. W. then dwelt on the success in Otaheite and West Africa.

Rev. *J. Cunningham* (Vicar of Harrow) said, his excellent friend Mr. Harrington had long been known, and his labours highly appreciated; and it became us, on the present occasion, to endeavour to render him some reward by encouraging those hopes, which no doubt he would be glad to entertain. He believed that he had under-rated the success of the Baptists, and if instead of two hundred he had said five hundred, he would not have exceeded the truth. His friend, also, when speaking on the state of India, had, for a moment, forgotten what had been done there. He had said, that the Baptists had not made many converts; but had he forgotten, that they had translated the whole of the Scriptures into five different languages of India, and had nearly concluded the translation into

seven others? Indeed, there was scarcely a nation in India, in which the way had not been prepared for them, by at least a part of the Holy Scriptures printed and circulated among them; and I am sure my respected friend (said he) must rejoice, when he reflects on this circumstance.—After remarking that this Society has eight thousand children under its instruction, Mr. C. related some very interesting anecdotes in proof of the benefits resulting from the education of children.

Mr. *Harrington* apologized for having unintentionally underrated the success of the Baptist Missionaries. His only object was to prevent Missionary Societies from being discouraged if their success was not so rapid as they could wish.

The Rt. Hon. Lord *Calthorpe*, and the Rev. *Daniel Wilson*, having testified their high approbation of the sermon preached before this Society, May 1, by the Rev. *B. W. Mathias*, that gentleman replied, that he must consider the vote just passed, not so much as a vote of thanks to the preacher, as a pledge of their desire that others may enjoy the blessings which they themselves so abundantly possess. He then gave a very pleasing account of the missionary spirit in Ireland.

The Hon. and Rev. *Gerard Noel* observed, that when he read the Memoir of Henry Martyn, saw him prostrate before God, and heard him confess that his life was unprofitable, he blushed at the efforts of ordinary Christians, and still more at his own. But when he recollected the laborious life of the Redeemer, he felt disposed to say, This is the time for labour; talk not now of rest: there remaineth an eternity for rest.

Amongst the speakers were also Lord Viscount *Jocelyn*, and the Rev. Messrs. *Erskine*, *Peter Rowe*, and *John Owen*.

## LONDON SOCIETY

FOR PROMOTING

*Christianity among the Jews.*

At the Anniversary held at Freemasons' Hall, Friday, May 5, the company was very numerous and respectable.

After the children of the Jewish school had sung, at the front of the platform, Isai. ix. 6, in Hebrew;—a hymn in English;—4 verses of Exod. xv. in Hebrew;—and respectfully retired;—Sir *Thomas Baring* (the Chairman) said, Ladies and Gentlemen, the object of this Society is the conversion of the Jews, and to bring the nations of Israel to the knowledge of Him whom to know is life eternal. We cannot, however, accomplish this important object. None but He who said, "Let there be light, and there was light," can "shine into the heart, and give the light of the knowledge of the glory of God in the face of Jesus Christ." But it is also true that, in spiritual as well as temporal concerns, God works by means; and that if we sincerely pray for the conversion of the Jews, we shall not cease to use every means in our power for the accomplishment of this great object. You have just witnessed, that "out of the mouths of babes and sucklings God hath ordained praise." If any of the unconverted sons of Abraham are here, I would say, All we require of you is to search your own scriptures: they "contain the words of eternal life;" and "these are they which testify of

Jesus." That blood which your forefathers shed on Calvary is ready to flow in streams of mercy to you. Come then with us, and we will do you good.

Rev. *C. S. Hawtrey* read an abstract of the Report, referring for farther information to the Jewish Expositor for May. During the past year eight auxiliary societies have been formed in this country. The Edinburgh and Dublin Societies are proceeding with success. Societies have also been formed, or are forming, at Brussels, Franckfort on the Maine, and Amsterdam. To the latter of these cities the Rev. Mr. Thelwall is preparing to proceed as a resident minister. Forty boys and forty-one girls are in the schools. One girl, since the last Anniversary, the Committee have every reason to believe, has joined the church above. Two editions of the Hebrew New Testament were printed last year, and a large number of Tracts in Hebrew-German, and German-Hebrew. Many other interesting details were given.

The *Treasurer* stated, that the receipts of the last year had amounted to £11,201.

*R. Grant*, Esq. In the translation and dispersion of the New Testament in the Hebrew language, the Society are attempting a thing which must be successful. On the education of the children of Jewish parents, you have heard an appeal beyond the power of eloquence. You have heard them "sing the Lord's song in a strange land." And though their scribes and priests may be offended at us, we have still the pleasure of seeing the children in the temple, and again crying, "Hosanna to the Son of David!"

*W. Wilberforce*, Esq. The Jews are beginning to awake from their long slumbers, and are reading in their own language the New Testament of our Lord and Saviour. The hearts of Christians, too long hardened to the cause of these unhappy people, begin to feel what is their duty to their elder brethren. How could the Jews have any favourable idea of a religion which loaded them with reproach and persecution? How could they be expected to consider their persecutors as the servants of a merciful Saviour? But now, even among the lower orders, the Jews are no longer the degraded and despised people which they formerly were. I confess that I have not been sufficiently forward in this great work before; but in future I hope to have the happiness of attaching myself more particularly to this object.

Rev. *Charles Simeon*. I am no friend to an over sanguine expectation. I wish persons not so much to expect the Jews to be converted by thousands, as to thank God that they are converted one by one; to hail this as the dawn of a brighter day; and to labour under God for the promotion of his glory, and the good of his people. I could have brought to you a Jew, who would have filled your souls with joy; one who is under my care, and that of Professor Lee; who understands Latin, Greek, Hebrew, Arabic, and Persian, and yet possesses such a child-like disposition as is seldom seen. I would have brought him, but I thought, Here is a lovely peach; if I put it into their hands, they will take off all its bloom. I have his life, but I have not published it, and I will not; because if you see it, he will, and therefore I conceal it. If you persecute him,

you will do him no harm; but if you praise him, you will. I have very great joy in seeing such a one about to go forward as your servant, to spend and be spent in the cause of the Saviour.

Rev. *B. N. Solomon* gave a pleasing account of the prospects in Germany.

Amongst the speakers were Lord *Calthorpe*, Lord *Gambier*, the Bishop of *Gloucester*, the Rev. *G. Noel*, and Dr. *Babington*.

## BRITISH AND FOREIGN *BIBLE SOCIETY.*

MAY 3, Freemasons' Hall. Lord *Teignmouth* in the chair. There was a most numerous attendance.

The noble President lamented the great loss which the Society and the nation had sustained in the death of his late Royal Highness the Duke of Kent, the warm friend and supporter of this and many other valuable institutions;—and read letters from the Archbishop of Tuam, the Bishops of Durham, Norwich, and Cloyne, Lord Jocelyn, and the Chancellor of the Exchequer.

The Report was read by the Rev. *J. Owen* and *D. Wilson*, containing pleasing intelligence from almost every part of the world. A Bible Society has been formed at Athens; Dr. Morrison has completed the translation of the Bible into Chinese; 3000 copies of the Gospel by Luke, in the Otaheitean language, have been put into circulation in the South Sea Islands; &c.

His Royal Highness the Duke of *Gloucester* made a most impressive speech.

The Bishop of *Salisbury* seconded His Royal Highness's motion for receiving and printing the Report.

The Earl of *Harrowby* and Lord *Ashdown* followed.

Rev. *W. Ward* presented to the Society translations of various parts of the Scriptures into various languages, and recounted the gross superstitions and horrid cruelties practised in India.

Dr. *Adam Clarke* came forward attended by two young men, priests of Budhu, and natives of Colombo in the Island of Ceylon. A translation of the Scriptures into Cingalese fell providentially into their hands, and was the instrument of their conversion. Being of the tribe of fishermen in their own country, they were struck by the circumstance of Christ's having selected fishermen to preach the Gospel. Wishing to visit England, they arrived in London two years ago; and the Wesleyan Missionary Committee placed them under the care of Dr. Clarke, who, after they had been subjected to a course of catechetical instruction for eighteen months, baptized them about three weeks ago. I have now (said Dr. Clarke) the honour of presenting them to your Lordship as some of the Eastern fruits of the British and Foreign Bible Society.

Lord *Calthorpe* spoke with great pleasure of the support which the Society has received from so many personages of that illustrious family which Divine Providence has placed at the head of these realms; alluded to the well-known saying of our late revered and beloved Monarch; and lamented the loss of a distinguished member of that illustrious family, who had been a powerful supporter of this Society.

The Bishop of *Gloucester* heard with delight the detail of

the Society's operations, and the great accession of its friends. If proofs were wanting of the importance of the Institution, (said his Lordship,) we have one in those unhappy men who lately suffered death for the awful crime of murder, and for conspiring against those whom the Bible teaches us to honour. They had all renounced the Bible; and having in vain tried to find supporters among its friends, they evinced a deadly hatred both to the Bible and this Society, considering attachment to it as a sure mark of a little mind, and as indicating a determined prejudice in favour of loyalty. In illustration of its utility, his Lordship stated the following circumstance. Five years ago the walls of a certain town were covered with placards, and the houses echoed with murmurings against government. Soon afterwards a Bible Association was formed there. When commercial distress made its appearance, and many were in want of the means of support, what was the effect? They were then willing to labour at any thing, and their houses became the habitations of peace and quietness. The Bible binds together the governor and the governed, and will be the means of hastening the time, when "*the lion shall lie down with the lamb, and none shall hurt or destroy in all God's holy mountain.*"

Rev. Mr. *Henry* of Leith, in seconding a motion made by Admiral Sir *James Saumarez*, mentioned some encouraging circumstances, one of which was this. Although the Society consists of persons of so many different denominations, yet your harmony is not interrupted. Here we get above those walls of partition by which we are separated from one another in minor points of opinion, without breaking down any thing we deem sacred. But let us never forget the principle upon which we first set out, the circulation of the Bible without note or comment. Destroy this principle, and the Society will be scattered: retain it, and you preserve the holy alliance.

*W. Wilberforce*, Esq. after many other remarks said, The divine wisdom has been displayed in giving us such means for circulating the Scriptures as our ancestors did not possess. Before we had our immense eastern empire, how could they have been distributed in those regions? But this country obtained her present supremacy in India, at a time when the people of England were wise enough to know that the Bible was a fit book to be put into the hands of every individual; the Bible Society was formed at the same time; and men were raised up, endowed with such mental capabilities and zeal as perhaps none had ever before possessed, to translate the Scriptures into a multitude of different languages. These great and good men have not only contributed towards enlightening the heathens by their labours, but by devoting the profits of their several publications to the same godlike purposes. For they do not lay up any thing for themselves: the £1,500 which they received for their translations, they have consecrated to the service of their God.

Many other excellent speeches were made by the Chairman, Sir *Thomas Ackland*, *R. H. Inglis*, Esq. *Robert Grant*, Esq. and the Rev. *W. B. Matthias*, *Valin* (Chaplain to the Swedish Embassy), *Jowett*, and *J. Scott* of Hull.

## SOCIETY

FOR THE

## SUPPRESSION of MENDICITY.

THE second Annual Meeting was held at Freemasons' Tavern, April 29. Plan of the Institution:—Printed tickets are issued for distribution to street beggars, referring them to the Society's House, where they are immediately supplied with food, each case is registered, and the truth of the statement is afterwards investigated. Throughout the year 4,362 cases have been disposed of in various ways:—114 have been settled in parishes in London; 462 passed to the country; 257 provided with employment; 355 were found able to support themselves; 537 impostors were ordered to be prosecuted; 391 refused parochial relief; 242 provided with situations and tools; 24 clothed and sent to sea; 1980 admitted into hospitals, or otherwise relieved. 845 belonged to London; 1305 to the country; 224 uncertain; 1561 Irish; 203 Scotch; 224 foreigners. 49,558 meals were distributed. The subscriptions, &c. amounted to £2,721. 14*s.* 4*d.*

## SOCIETY

FOR THE

IMPROVEMENT AND ENCOURAGEMENT

OF

## *FEMALE SERVANTS,*

*Hatton Garden, Instituted A. D.* 1813.

THE Annual Meeting was held at the London Tavern, April 27, the Lord Mayor in the chair.

The Report, among other things, adverts to the cruelty and impolicy of sudden dismissals, and the unfair suppression of character for *mere venial* offences, as it sends a female, with all the feelings of an injured person, into the very haunts of thieves and housebreakers. It states the death of two friendless young women in consequence of it. Many thousand appropriate Tracts were given last year to servants at the Registry; 88 servants received Bibles on completing their first year's services; 151 were rewarded with £251 18*s.*; 4 received gratuities on their marriage; and 4 were assisted in affliction. Of "Friendly Hints to Female Servants," and "Maxims of Prudence," (two of the Society's Tracts,) 20,000 have been printed, 18,000 of which are now probably in the hands of servants. The great value of good servants in forming the minds of children to habits of honour and truth was ably adverted to by the speakers, among whom were the Rev. *D. Wilson*, and the Rev. Mr. *Hawtrey*. The Lady Mayoress, and several other ladies, were on the platform.

## REFUGE

FOR THE

## *DESTITUTE.*

THE thirteenth Anniversary was held May 1, at the City of London Tavern. The object of this Institution is to provide a place of refuge for persons who have been discharged from prison, or from the hulks; for unfortunate females and others, who, though willing to work, are unable, from loss of character, to earn an honest maintenance. Within this asylum they are with-

drawn from the paths of temptation and vice; and are taught to renounce their former habits, to pursue industrious employments, and to return to society with new principles and amended lives.

The Duke of York was prevented by indisposition from presiding.

Fifty-eight males and forty-five females were admitted last year; seventy-nine males and fifty-five females were discharged; and sixty one males and sixty-one females are now in the Asylum.

## THE NAVAL AND MILITARY *BIBLE SOCIETY.*

THE fortieth Anniversary was held at the King's Concert Room, in the Hay-market, on Tuesday, May 9, His Royal Highness the Duke of *Gloucester* in the chair.

The Report referred to that lamented event, the death of his late Royal Highness the Duke of Kent, who had been so long the zealous and steady friend of that Institution. It was too little to say he had been a loss to England: he was a loss to the world. The active part which he took in the dissemination of the Scriptures, and in the operations of this Society, was not more known, than the loss of his labours was sincerely lamented.

Out of the many excellent speeches, we are obliged to confine ourselves to the following.

*W. Wilberforce*, Esq. cordially united with the former speaker (Lord Viscount *Jocelyn*) in referring from human wisdom to the word of God for our example and authority in disseminating the Scriptures. This was well understood even by those who were themselves unaffected with the true light of Scripture; who have acknowledged that so long as they maintained their attachment to the principles of revealed religion; so long as they acted by those principles; they were invincible to the temptations of the disaffected. The great Duke of Marlborough, by whose means we were rescued from spiritual and civil despotism, that great man was not ashamed, just before his soldiers were going into action, to call the chaplains to come and do duty in the field at the head of every regiment; and it is said that previous to the commencement of the battle of Blenheim, he had been receiving the Sacrament in his own tent; he was not afraid of dispossessing his mind of every other consideration, while he adored that Saviour, who in life and death was his only support; and shall it be said that we are afraid of disseminating the Scriptures among our soldiers in the present day, from a fear of rendering them less able to perform their duties? Let the regiment answer this, (said Mr. Wilberforce,) which was among the foremost at Waterloo, and whose attachment to the Scriptures is so generally known. But it has been said, that the number of soldiers and sailors who fall in battle, bears but a small proportion to the number of those who fall in those unwholesome situations to which we are obliged to send them. And I know not a more dreadful thought, than that of dressing up our soldiers and sailors with garlands and flowers, like the ancient victims for sacrifice; but at the same time failing to give them that reward of gratitude, which their services so eminently demand from our hand. It is a duty, and not an act of

charity; we are but paying a debt while we are endeavouring to promote the cause of God, not among those who have no claim upon us, but among those who have the strongest claim that men can have.

His Royal Highness the Duke of *Gloucester*. Ladies and Gentlemen, you have been pleased to return thanks to my illustrious relatives and myself, whom you have done the honour of placing at the head of this Society: I feel it an honour, and I am sure they do. It is our duty to support every institution which has for its object the good of mankind in general, and I trust we shall ever consider it so; and in my own name and theirs, I thank you, and am certain they will envy me the happiness of attending here this day to do so. I am satisfied that what you have heard will encourage you to fresh exertions in the cause of this Society: and I feel that it would be wrong in me to enter at length on the subject before you, after the very able and eloquent manner in which you have been addressed. Most erroneous is the idea that the dispersion of the Word of God is improper among the defenders of their country.—What can be more proper than to give them that book which will make them not only better men, but better defenders of their country, either in the army or navy? It has been the glory of our nation, that these two professions have acted together; and I am glad to see so many of both around me. When in the service of my country, I have often witnessed the good effects which have been produced by the dissemination of the word of God among the army. I have heard them, when dying, express their confidence in the merits of the Redeemer, and looking for eternal life through him. I have heard their expressions, and I am sure they have been such as would have afforded a useful lesson to the first characters in this country. You have heard that the Society cannot at this moment supply all the demands upon them; let me, therefore, entreat your support to this important Institution. *(Great applause.)*

The Rev. *R. Marks* (late of the Royal Navy). I had been seven or eight years in the navy before I heard any thing of your Society. The first time was when I returned from that battle in which we lost our gallant Admiral. I then applied, by permission of our captain, to the Society for some books; they were very kindly sent, and we received them just as our vessel was again under weigh. They were accepted with the greatest thankfulness, and I never went between decks without seeing some of the men engaged in reading them; they became serious and attentive, and we afterwards established a circulating library, consisting of about three hundred volumes, part of which were subscribed by the officers, the good effects of which were soon visible in all; and I can affirm from experience, that if the officers of a ship, or of a regiment, wish to maintain their authority, it must be by showing to those under their command, that they wish to obey God as well as to serve their country. Amidst the roar of battle it is easy to forget the thoughts of eternity; but in those scenes of shipwreck, to which sailors are exposed in peace as well as in war, when death is seen slowly advancing, for days and nights succeeding each other—I have known what it is to be lashed to the

parting wreck, and have seen wave after wave washing one and another into eternity. Some have taken to drinking, and some to prayer; many who have had no hope would exclaim, "My dear wife! and my dear children!" in the prospect of being about to leave them for ever; but how different those who enjoyed the privilege of a good hope through grace! Such a one sees him who is invisible; and while death is removing him from this world, knowing in whom he has trusted, he believes that that Saviour who died for him will receive him; and whether he lives or dies, his will is given up to the will of the Almighty; and though his manners be rude, and the cast of his mind rough; and though he is about to be snatched from his family without any tidings ever reaching home of how, or when, or where he ended his existence, it is sufficient for him to know that the word of God has said, "Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me." If he enjoys this confidence, he can say, Father into thy hands I commit my spirit; and having said this, he falls asleep in Jesus.—When in this great city the voice of blasphemy and sedition was going forth, and when the kingdom was threatened with revolution, I have often thought, Well! though the apostles of infidelity may get into our cities, and towns, and villages, they would do but little among our pious sailors. Give the sailor a Bible, and you give him a blessing that will hold by him, when every thing else shall fail him.

Rev. Dr. *Steinkopff*.—It is with extreme reluctance I rise on this occasion, but having been requested by the friends of this Society, who are desirous that at least one foreign voice should be raised in its favour, I could not refuse to raise that voice. I hail the anniversary of this Society as much as I did last week the anniversary of the British and Foreign Bible Society; and in point of time this claims the priority; they assembled on their sixteenth anniversary, and we this day celebrate our fortieth anniversary. Permit me then to raise the voice of gratitude, as I feel particularly obliged to this Institution for having paid a kind attention, not to British soldiers only, but they have remembered my countrymen likewise, and have distributed many Bibles among Germans; and their example has stimulated the zeal of others. I am happy to state, from my own knowledge, when the Bible was offered to the German soldiers, they received it with joy, and with tears in their eyes. One soldier, in great agony, particularly attracted my attention: a ball had passed between his ear and his jaw-bone, and being in the most excruciating pain, he had not closed his eyes for six days and nights; but he had read his Bible, and confessed that there he had found what afforded him the greatest consolation. We have had several other striking instances, in which the Holy Scriptures have been read with the greatest benefit. Some German Bibles were given to some of my countrymen; they went on board a ship, which was taken by the Danes, and carried into a Danish port; two of them died in one day, and the other on the next; but on their dying beds they addressed a surviving comrade, and desired him to write a letter, in which they implored the greatest blessings on the Bible Society, and acknowledged the benefits they had received. Before he concluded, he

would beg to observe, that though a German, he had an English heart, and he could not but deeply lament the death of our late beloved Monarch King George III. who died beloved and regretted, not only by the inhabitants of this country, but in Germany; likewise, many a tear has been shed to his memory, and he will be long remembered by them.

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*Heads of the Sermon preached before the London Missionary Society, Friday, May 12, at St. Clement's, Strand, by the Rev.* WM. BORROWS, M.A. *Sunday-evening Lecturer at St. Luke's.*

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Acts iv. 12; *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*

I. *The main* SUBJECT, *partly expressed, but fully understood, is Salvation by Jesus Christ.*

This is the grand object of every individual labourer—of Christian missions—and of the preaching of the gospel. And it is that, without which the civilization of the heathen would be only the enabling of them to multiply their crimes.

It is Jesus Christ who has wrought it out. He is to be exhibited by the side of the sinner's wants, as the foundation and corner-stone—as the Captain of salvation—as Jehovah—as Salvation itself.

Salvation includes deliverance from the curse—from the wrath of God—from the guilt of sin—from its power over the will, judgment, and affections—and from this evil world; and the honourable acquittal, and complete justification of the malefactor.

The state in which the text supposes the world to be, is that of sin and misery.

The means whereby the sinner obtains salvation, is faith; by which he lays hold of the mercy of God.

The origin of salvation is the Divine purpose, which is unchangeable — free — sovereign — and eternal.

It is manifested by preaching.

It renders the possessor truly blessed.

II. ENCOURAGEMENT *to all self-denying and arduous exertions in the cause of Christian missions.* Consider

1. The extensive promises relating to this subject: "Look now toward heaven, (said God to Abraham,) and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." To this object the whole series of prophecies points. Having then such promises, how criminal must they be who neglect to send to their fellow-creatures the gospel of Christ, as long as any part of them remain in a state of ignorance!

2. The power of the Agent—the Holy Spirit. Therefore no climate, no colour, no language, can be a bar to the bestowment of it.

3. The divine faithfulness.

III. *The urgent* MOTIVE *afforded to Christians to support missions.*

Not only is the gospel the best remedy for the sinner's disease; not only is the preaching of it a work of mercy; not only are we under great obligation to impart it to our fellow-men; but we are imperiously bound to do it—for there is salvation in no other: they who are without Christ will be for ever lost.

*The Annual Meetings to be continued in our next.*

ON THE

# Approaching Annual Meetings.

THE pleasures which have attended former Anniversaries of our denomination, and the important benefits which have flowed from them, by promoting brotherly love, and furthering the gospel of Christ, have fully justified the wisdom and piety which first proposed such meetings, and may be considered as tokens of the Divine approbation. Such Associations, while they exemplify the fellowship of saints, are the accomplishment of our Lord's last intercessory request upon earth—*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*

Our last Annual Meetings were gladdened and enlightened by the presence of a beloved brother, who, after twenty years' employment as a Missionary among the heathen, had returned, to impress more powerfully upon our minds than it perhaps had before been felt, a doctrine which we all profess to believe, that *neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

The conviction then produced of the necessity of fervent, united, and persevering prayer, that God would *pour out his Spirit from on high,* in order that *the wilderness may be a fruitful field, and the fruitful field be counted for a forest,* has been manifested during the past year in a variety of ways. The propriety and importance of the sentiment have formed the topic of conversation, and have been evinced at meetings for social prayer, and in the public addresses of ministers to the throne of grace. The doctrine of the predicted and promised out-pouring of the Spirit has been the subject on which our pastors have delighted to expatiate, whilst the prospect of their accomplishment has filled the hearts of the hearers with delight, their eyes with tears of joy, and their tongues with songs of praise.

There is another effect, too, of considerable importance to the peace and welfare of our churches, which the writer has witnessed with inexpressible delight. It is well known, and has been often lamented, that for many years past, disputes upon what has been called the "Modern Question" have produced bitter asperities, cruel jealousies, and unkind censures among our ministers, and a want of cordial union in our denomination, and have paralyzed our efforts, and prevented that united and vigorous attack upon the kingdom of Satan, which might otherwise have been attempted with the most extensive success. But the general impression that has prevailed upon the minds of ministers and members of churches, that we are all verily guilty concerning our indifference on the subject of not seeking, by humble prayer, *an abundant supply of the spirit of Christ,* has swallowed up inferior considerations; and while meeting at the throne of grace,

ardently praying for the influence of the Holy Spirit, the differences of opinion respecting the manner in which the guilt of the unconverted is to be viewed, and the way in which the invitations of the gospel are to be addressed to men, have completely disappeared. An excellent minister, in London, who is now incapacitated by affliction, said to the writer of this article fifteen years since, "You will observe that good people are all of one mind when they meet together for social prayer. If a man (said he) be too high in his sentiments, prayer for divine assistance will bring him down; and if he be too low, prayer for that needed blessing will lift him up!" It will be a happy event, if, instead of ministers and their people conversing about what have been called "*Gillism*" and "*Fullerism*;" about persons being "*a little too high*," or "*a little too low*;" they would spend their time in attempting to affect each other's heart with the barren, divided, and dying state of many churches in our own, and other denominations; of the awful condition of many parts of christianized Europe; and of the millions among the heathen, who are still living *without hope, without Christ, and without God in the world.* Such conversation would powerfully impress our hearts, and lead us to pray that God would give an abundant increase of graces, gifts, and members to his churches; and, according to his word, cause *the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.*

Let it then be borne in mind by us all, that Anniversary Meetings of our ministers and churches will be no further useful, than as they are improved as the means of stirring up each other to cry mightily to God, that *the spirit of love, of peace, and of a sound mind,* may prevail among us; and that this spirit may be more and more manifest in our individually and collectively consecrating our services to the work of God, who will accomplish his own purposes of grace and mercy, —*the promises being sure to all the seed,* because Christ is the Surety of that better Covenant, which is ordered in all things and sure. The question is not then, whether *our* services are *required* in order to these glorious events being effected: God can, and will, use other instruments, if our carnality of mind render us *unfit for the Master's use.* For our comfort, however, and for the purpose of our so using our different talents as to improve them, and to escape the doom of *wicked* and slothful servants, we are called upon to go *work to-day in his vineyard.* The reader of this paper will judge what hour of the day it is with him, and whether he has hitherto been *standing all the day idle in the market-place.* But should it be the *eleventh hour,* let him no longer neglect an opportunity of *consecrating his service this day to the Lord.*

The approaching Anniversary affords all an opportunity of proving, whether they are on the Lord's-side; and whether they are willing to come *to the help of the Lord against the mighty.* Some may encourage and animate the meetings by their presence; others may contribute of their money; and those who can do neither, may unite in the *assemblies of Mount Zion,* and pray, *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.*

IOTA.

*London, May 16, 1820.*

# Obituary.

## MRS. LOUISA RUSSELL.

Mrs. Louisa Russell, wife of Mr. A. C. Russell, of Lant-street, Southwark, was removed from this transitory state, Jan. 4, 1820. By this affecting dispensation,—while surviving relatives mourn the loss of a wife and mother, endeared to them by all that contributed so eminently to their domestic joys,—the church, of which she was a member, is deprived of one of its most active and pious supporters. The sentiment of the Psalmist that a religious life may be expected to close in peace, never received a more striking exemplification than in this excellent woman:—"Mark the perfect, and behold the upright." Mrs. Russell joined the church at Maze Pond, then under the pastoral care of the Rev. J. Dore, in the year 1799. Referring to her religious feelings previous to that profession, she observed, "If ever a saving change took place in my heart, it was when, in a time of affliction, I was led to wrestle with God in fervent prayer." So often are the dark dispensations of Providence the seasons of spiritual illumination! The divine life thus commenced in prayer, was maintained by constant intercourse with heaven; and, when on her deathbed, she added, in connection with the preceding remark, "In all my little matters I have found it to go well with me, when I have made them the subject of prayer." Hence she urged her family to be much in prayer. "Struggle, (said she,) struggle with God in prayer." With a conviction of her own sinfulness, Mrs. Russell ever professed to place her whole confidence in Jesus Christ; she rejoiced in the declaration that "his blood cleanseth us from all sin;" but her faith was not "dead, being alone." With an increasing sense of her unworthiness, she delighted to keep the commandments, and to follow the steps of the Redeemer. She was extensively known as the friend of the poor, and devoted much of her time to the preparation of remedies for some of their disorders, which one morning in every week she administered to them with her own hands. These laborious and constant exertions frequently impaired her health; but a blessing evidently attended her compassionate labours. The efficacy of her remedies attracted considerable notice. Many persons who were materially benefited, declined receiving them gratuitously, and by leaving their value enabled her to afford more extensive relief to the poor. But in the midst of her usefulness, and surrounded with blessings which none could more enjoy, an internal disorder, of which, at various periods, she had experienced repeated attacks, suddenly reappeared with alarming symptoms, and made rapid advances. She soon felt confirmed in an apprehension which had been some time upon her mind, that she should not continue long here; and in the short space of ten days, the mortal strife was terminated by a tranquil dismission to a better state. Thus suddenly does God change the house of joy to the house of mourning! It was on the evening of Christmas-day she left the cheerful circle of her family and friends, and to the place which she then filled she returned no more. On the day after she was taken ill, she requested one of her children to pray with her; and, though unable to converse much, on being asked if she was in the possession of peace, she replied, "Yes, yes; thou wilt keep him in perfect peace whose mind is stayed on thee." It was indeed delightful to witness the patience and resignation which she,

who had so often soothed the sorrows of others, now displayed.

On Sunday morning her weeping family expected every moment to be the last: she however revived. Had she departed that morning, her husband and children would not have witnessed a scene too affecting and solemn ever to be forgotten. She recovered sufficiently to converse with them; and her conversation showed, not only that her mind was calm and prepared, but that she was about to have an abundant entrance into the everlasting kingdom of her Saviour, while it tended more than any thing else to prepare them for their loss, and afforded to them the most interesting and important lessons. She saw her husband and children separately, and spoke to them most affectionately and earnestly of the importance of religion, and continued to converse during the day on the same subject. The following are a few of her expressions. "Satan has assaulted me; but I am made more than conqueror through the blood of the Redeemer. The love of Jesus is all my support, and all my stay. Oh what should I do without him now? He is the bright and the morning star. Nobles and princes now might envy me. I feel raptures that I cannot express.

"Then shall I see and hear and know
All I desir'd or wish'd below;
And every power find sweet employ,
In that eternal world of joy."

She repeated parts of several other hymns.

"I shall be safe;
For Christ displays
Superior power,
And guardian grace."

And,

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

She appeared indeed to have caught already the spirit of heaven. To the surprise of her attendants she sung that verse of Dr. Watts,

"With all my powers of heart and tongue,
I'll praise my Maker in my song;
Angels shall hear the notes I raise,
Approve the song, and join the praise."

And then said, "Hallelujah, Hallelujah, glory and honour, and power be to Him that sitteth on the throne, and to the Lamb, for ever."

She expressed an ardent concern for the prosperity of the church to which the belonged. She was remarkably earnest in her exhortations to those who were about her to do what their hands found to do with all their might, using the singular language, "This death shall not be without effect."

Her poor patients were mentioned by her with much concern; and she requested that a suitable tract might be given to each of them.

On Monday morning she spoke less, and was evidently desirous that the struggle might be soon terminated. "I have had (she remarked) a near prospect, but am not entered in. Come, Lord Jesus, come quickly." Several consolatory passages of scripture were repeated to her, to which she expressed her assent. On Tuesday morning, about an hour before she died, she stretched out her hand to the nurse, and said, "Is there death there?" On being answered in the affirmative, she exclaimed, "Then, bless him, bless him." Her thoughts were evidently dwelling upon God, whose rod and staff supported her. She walked through the dark valley without fear; for God was with her: and without a struggle she left this world of sorrow, to enter into that world where sorrow and sighing shall for ever flee away. "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

Mrs. Russell was followed to the grave by an unusual concourse of the poor, whose eyes had blessed her when they saw her, and who came to pay the tribute of a tear at her tomb; and the event was improved on the Lord's-day following, by a Sermon to a crowded auditory, from 1 Cor. xv. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## DR. HENRY KOLLOCK.

DIED at Savannah, United States, Dec. 29, 1819, aged 41, Dr. Henry Kollock, pastor of the Independent church in that city. He caught a severe cold in October 1819, and in December became seriously indisposed. He had promised to preach for a charitable Institution, and could not be prevailed upon to give it up. "I must (said he) say a few words for those poor little orphans." His prayer was sublime; his sermon impressive and excellent. But one feeling pervaded the whole of this large congregation, to see him pleading for others, with a frame and countenance so feeble, but filled with love and devotion. In the afternoon, unable to preach, he went to hear, and received a paralytic stroke in his pew. On the day of his death the Calvinistic Methodist minister and the clergyman conversed and prayed with him. In the afternoon he requested the 31st hymn, 2d book, to be sung, "Why should we start and fear to die?" It not being immediately found, he said, the 66th will do, "There is a land of pure delight," &c. and repeated the whole of it aloud. It was sung. He blessed and prayed for his two grand-children; entreated his son and daughter-in-law, and his mourning partner, to live near the Redeemer; and closed an active and useful life by gently yielding up his soul into the hands of his covenant God and Saviour, without a struggle, at half-past ten in the evening.

On the following day the newspapers in mourning announced his death. The following is an extract from one of them. "In announcing the decease of this eminent Christian and minister, we cannot restrain the tribute of a tear: and we mingle our sorrow in common with the grief of every citizen. It is not alone the public teacher of religion, the corruscations of whose luminous mind shed light on the sacred page; it is not alone the public orator whose holy and fervid eloquence, binding like a charm the attention of his hearers, awoke the infidel from his delusive dream, and brought back the wayward sinner to the remembrance of his God; it is not alone the man of genius and of learning that we deplore; but he who in the last hour of mortal suffering, bent over the couch of distress, and in the hovel of the poor, or the prison of guilt, poured the balm of our holy religion into the wounded spirit, and taught the sufferer, afflicted with the agonies of this world, where to look for consolation and safety in another. Many are the tears which will water his path to the tomb; and long will his memory be cherished by the community, who yet can scarcely appreciate their loss."—The following notice was issued by the Mayor. "The Rev. Dr. Henry Kollock is no more! He died last night. By the final departure of such a man, a chasm is left in the community of which he has long been a distinguished member, which will not easily be supplied. It is due to his exalted character that no evidence of respect should be omitted; but on the contrary, that more than common tokens should be offered. I therefore request that the shops be shut up, and all business suspended, that the community may thus evince how sincerely they mourn for a man who was an ornament to society, and alike distinguished for talents and for goodness. T. U. P. CHARLTON, Mayor."

The removal of his body to his place of worship was attended by the greater part of the inhabitants. In the procession was to be seen every Society, civil or religious. The Mayor and Corporation, the Judges, the public officers, the gentlemen of the bar, the medical men, and the Committees of the Bible, Tract, and Sunday-school Societies, all paid an affectionate tribute to the memory of this good man. The Jews, also, as a distinct body, joined the procession, and attended all the services. His place of worship was indeed a Bochim. Many wept from the consideration "that they should see his face no more;" whilst others cried, with the bereaved Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof."

# Review.

*Antinomianism unmasked, &c. By Samuel Chase, A. M. with a Preface by the Rev. Robert Hall, A. M.*

Controversy about the import of Divine Revelation, respecting what are the doctrines of the Gospel, managed by professed Christians, wears an unlovely aspect, and is not unlikely to be used by superficial and sceptical persons as nearly a justification of their unbelief. But, if artful, or ignorant men will misinterpret the oracles of God, his upright and enlightened servants must, in a spirit of love, and with the light of truth, oppose the ruinous, and, to corrupted human nature, fascinating heresies of the ungodly or deluded. It is, we believe, the decided opinion of the most pious and best informed Christians of our times, that antinomianism is greatly prevalent, and that the exertions and prayers of all who love God and the souls of men should be unceasingly employed in opposition to its baneful progress. We are, therefore, happy to introduce this opportune and respectable publication to the notice of our readers.

The preface has nearly all appeared in this Magazine, Sept. 1819, and contains a sufficient exposure of the dangerous, and detestable nature of Antinomianism, accounts for its lamented prevalence, and directs how it should be opposed; that preface cannot be too often read nor too deeply considered. If all who have received the virulent poison to which the work now before us is intended as an antidote, would but do this, with devout application to God for his Holy Spirit, we should expect them to be recovered from this moral plague.

Mr. Chase's book is still useful and important; since it is necessary that a fountain of poisoned water which feeds numerous streamlets, should be met and stopped in every direction which it has taken, in order that, if the source cannot be dried up, the issues may be prevented from injuring so extensively as they would if left to their tendencies.

Our author has divided his work into ten chapters. The first is on the import of the phrase, "The kingdom of Heaven," as used to designate the Gospel Dispensation. The second, on the analogy between the Mosaic and Christian Dispensations. The third, on the import of the term "Law," as used to designate the Covenant of Works. The fourth, on the import of the terms "Grace" and "Truth," as used to define the peculiar character of the Gospel Dispensation. The fifth, sixth, and seventh, on the peculiarities of the Covenant of Grace. The eighth, contains a practical application of the principles advanced in the two preceding chapters. The ninth is on the last peculiarity of the Covenant of Grace, which our author has introduced. The tenth is on the real grounds of a believer's security for final Salvation. On each of these subjects, Mr. Chase has written with strong sense, has duly honoured the word of God by his appeals to it, and has given much useful information.

In more than one place he has very clearly pointed out an injurious partiality for one design of the gospel, which we think some good men have indulged, and many bad ones have cherished, until another design of the gospel has been too much forgotten by the former, and almost wholly by the latter. They have too often confined "the glad tidings of salvation to the proclamation of forgiveness and reconciliation to God through the blood of the cross." But, as our author very justly remarks, the salvation of God includes "the re-establishment of God's original dominion in the hearts of the children of men." We are greatly mistaken if the so frequent practice, among what are termed evangelical preachers, of regarding

the gospel as more a remedy for a guilty conscience than for an unholy heart, is not, among several others, a powerful cause of the abounding of Antinomianism. We thank our gracious God that he has given us a Redeemer whose blood removes all the sin of every believer; and we are not less grateful for a deliverer, whose doctrines, example, and gracious influence, are intended to liberate us from the love and reign of unrighteousness. We wish both these to be fully and constantly united.

We will now finish this article with Mr. Hall's character of the work before us, taken from the beginning and the end of his preface. "It is," says he, "with considerable reluctance that I have complied with the request of the highly esteemed author of the following work, by prefixing a short preface; not from the slightest hesitation respecting the excellence of the work itself, but from an aversion to the seeming arrogance of pretending to recommend what might rest so securely on its own merits. The reader, if I am not greatly mistaken, will find in this Treatise, a chain of close and cogent reasoning from the oracles of God, sufficient to overturn from its foundation the principles which compose the Antinomian heresy; which, he will be at no loss to perceive, are as much opposed to the *grace* as to the authority of the great Head of the Church." In the end, he says, "But I am detaining the reader too long from the pleasure and the advantage he may promise himself from the perusal of the following treatise, where he will meet with no illiberal insinuations, no personal invective, the too frequent reasoning of controversy, and the ordinary gratification of vulgar minds; but a series of calm and dispassionate reasonings out of the scriptures."

*The Eighth Annual Report of the Society for the Support of Gaelic Schools, &c.*

THIS Report, very ably drawn up, will give joy to all those who feel a lively interest in the highlands and islands of Scotland. An Appendix, full of interesting documents relating to that romantic region, will engage, we trust, the attention of many readers. We can give only a few lines from a letter written by the Rev. William Findlater.

"Though the attempt may not be free from every objection which ingenuity can devise, it cannot however be considered unfair to throw the *onus* back on objectors, and to ask them, whether indolence and apathy, and sitting still till schemes are proposed against which nothing can be urged, may not in themselves be open to objections? Recollect that old age is advancing, and some, awful consideration! perishing for lack of knowledge. Even now the brink of the precipice is crowded, the waves of time are silently eating away its base; the slip is continually falling in, and multitudes, even while we are deliberating on the expediency of affording them this instruction, are constantly dropping into eternity."

*A Visit to a Sabbath Evening School: a Narrative for Children, by a Sabbath School Teacher.* 2nd Edition.

"SIMPLIFY and repeat—simplify and repeat," the late Mr. Ryland used to say, "are the maxims for a school." This narrative appears to have been drawn up by a sensible well-informed teacher,—a practical, experimental man, who knows how to fix the volatile attention of a child, by a judicious introduction and illustration of the most important evangelical subjects.

## LITERARY INTELLIGENCE

### *In the Press.*

THE Funeral Sermon for the late Rev. John Martin, late of Keppel-street, by the Rev. G. Pritchard; with the Oration at the Grave, by the Rev. J. Hutchins.

### *Just Published.*

THE Work and Reward of faithful Deacons. A Sermon. By William Newman, D. D. of Stepney; with an Appendix containing a Sketch of the Character of the late Rev. Abraham Booth. Second Edition.—Price One Shilling.

# Intelligence, &c.

## ADDRESS TO THE KING

FROM THE

*Protestant Dissenting Ministers*

IN AND ABOUT THE CITIES OF

LONDON AND WESTMINSTER.

" MOST GRACIOUS SOVEREIGN,

" WE your Majesty's dutiful and loyal Subjects, the Protestant Dissenting Ministers of the three Denominations in and about the Cities of London and Westminster, approach your Majesty with profound Respect, to express our sincere Condolence on Occasion of the Breaches made by Death in your illustrious House, and more especially on the Demise of our late venerable and beloved Sovereign, your Royal Father; as well as our cordial Congratulations on your Majesty's Accession to the Throne of the United Kingdom of Great Britain and Ireland.

" We partake of the Satisfaction which his late Majesty's Subjects in general, and his own illustrious Family in particular, must have experienced in the extended Duration of his Life and Reign: and whilst we lament the personal Affliction which during his latter Years deprived the Nation of his public Services, we bow with devout Resignation to the mysterious Will of Almighty God; and we reflect with Pleasure on the filial Attention manifested by your Majesty, and the other Branches of his Family, to his Dignity and to his Comfort during his Seclusion from the Duties and Enjoyments of social Life.

" We also render to the supreme Arbiter of the Condition of Man our unfeigned Thanksgivings, that his Dissolution succeeded a gentle and gradual Decay, without any previous suffering.

" Among numerous other Virtues that ditinguished his Character and Reign, his Solicitude for the Education of the Poor, and for the Diffusion of those Scriptures which open both to Poor and Rich the best Sources of Instruction and Comfort, will be recorded, in future Ages, to the Praise of our much-revered Sovereign.

" As Protestant Dissenters, we recollect with peculiar Thankfulness that, conformably to the Declaration with which his late Majesty commenced his Reign, he not only maintained the Toleration inviolate, but enlarged its Protection and Benefits.

" We should the more deeply lament the Decease of our late Sovereign, if we were not warranted to direct our Views to your Majesty as his Successor, and to assure ourselves, by the Experience afforded us during your Regency, that you will continue to us the same Protection and similar Benefits.

" It is, we trust, needless for us to make any public Avowal of our Attachment to your Majesty's Person and Family, and the Form of Government established in the British Realms.

" Whilst we are ambitious of expressing ourselves the invariable Friends of civil and religious Liberty, we are no less the Enemies of every Kind and Degree of Licentiousness, both in Principle and Practice.

" As none of our Number were ever degraded by Hostility to the civil Government of our Country, as it is by Law established, we are persuaded that none of us will be found amongst those who profane Religion, deride the Holy Scripture, and diminish the Influence of sacred Subjects on the Minds of the People; but that it will be our uniform Solicitude and Endeavour to manifest and to inculcate a due Regard to

Religion, to the Constitution and Laws of our Country, and to the Honour and Tranquillity of your Majesty's Life and Reign.

"Thus avowing our Principles and Conduct, we humbly solicit, and feel confident of enjoying your Majesty's Protection and Favour. Prompted as we are by Inclination, as well as Duty, it will be always our earnest Wish and ardent Prayer, that your Majesty's Reign may be long, peaceful, and prosperous; and that at a distant Period your Majesty may exchange your present Crown, after having exhibited its brightest Lustre in the uninterrupted and increasing Attachment of a free, grateful, and loyal People, for a Crown of celestial Glory that fadeth not away."

## THE ANSWER OF THE KING.

"I RECEIVE with great Satisfaction this loyal and dutiful Address. The Justice which you have rendered to the Memory of my beloved Father, is highly gratifying to me. You may be fully assured of the Continuance of that Protection which you experienced during his beneficent Reign, and my Determination to maintain strictly, and inviolably, the Toleration now so happily enjoyed."

On Wednesday, May 3, eighty-nine members of the general Body met at the Library in Redcross-street, and proceeded to the King's Palace in Pall-mall, where they arrived by appointment at three o'clock. As a very few only of other bodies, who had presented Addresses, had been permitted to kiss the King's hand, owing to his late severe illness, the Secretary, to prevent any confusion or disappointment, intimated that the same arrangement might be followed on the present occasion. The Body were conducted through the State Apartments into the Great Room, where they were presented to the King on his Throne by Lord Viscount Sidmouth, Secretary of State for the Home Department. When the Chairman (Dr. Rees) had read the Address, received the King's Answer, and kissed his hand, and twelve or fourteen of the senior members had been presented, the Chairman intimated his apprehension that the approach of others would fatigue his Majesty. On which the King replied with ardour, "By no means—So excellent an Address, and so well delivered—I am highly gratified"—and continued to present his hand till the whole Body had received the same honour. To the Chairman he condescendingly intimated his satisfaction on seeing him present on the occasion, and more particularly as he was given to understand that he had accompanied the Address when his late Father had ascended to the Throne. And as the Body were retiring, he was heard to say to the surrounding nobility, "This Address came home to the feelings of every person who heard it, and more particularly to my own," (laying his hand on his heart.)

Before the admission of the Body, the Address of the Court of Lieutenancy of the City of London had been received by the King, and it had been intimated to the members not to withdraw from the Palace before his Majesty should retire to his private apartments. After the Body had delivered their Address, a similar intimation was made to them, till our brethren the Friends (or Quakers) had presented their Address. When they had received their answer, the King descended from the Throne, and retired through the State Apartments; the members of the different bodies who had presented their Addresses forming a passage for him. And when he came up to the venerable Chairman of the Body, he noticed him again, shaking him by the hand in the most condescending and affectionate manner, inquiring after his health, and expressing his pleasure at seeing him on that day.

## THE LATE DUKE OF KENT.

AT a meeting of Protestant Dissenting Ministers of the three Denominations, held at Dr. Williams's Library in Redcross-street, on Tues-

day, March 7, the following Resolutions passed unanimously.

"Resolved, I. That this Body, deeply affected by the irreparable Loss which the Cause of Truth and Humanity has suffered in the recent Death of His Royal Highness the Duke of Kent, cannot deny themselves the melancholy Satisfaction of thus publicly expressing their Grief on an Event which has taken from the Royal Family one of its brightest Ornaments, and from the Nation one of its best Hopes.

"II. That whilst the Character of the illustrious Deceased commanded the Esteem of Men in all Ranks, and of all religious Persuasions, His Royal Highness was endeared in an especial Manner to Protestant Dissenters by the enlarged Opinions which he entertained and avowed on the Subject of Religious Freedom, and by the cordial Support which, in Connection with his illustrious Brother the Duke of Sussex, he was ever ready to give to those charitable Establishments in which Dissenters were chiefly interested. That this Body admired, above all, the Ardour with which he espoused, and the Diligence with which he promoted, that comprehensive Plan for the Education of the Poor which his Royal Father had sanctioned with his Approbation, and which is not confined to Classes or Sects, but adapted to the general Exigencies of human Nature, and to the general Improvement of rational and immortal Beings.

"III. That this Body, partaking of the same catholic Spirit, and anxious for its wider Diffusion, look back, with a mingled Sentiment of Pleasure and Regret, to those public Meetings at which it was so beautifully exhibited in the benevolent Countenance, and so powerfully recommended by the appropriate and winning Eloquence, of a King's Son. That under this Impression they cannot but feelingly lament, that a Prince so greatly honoured and so deservedly beloved by the wise and good, and who in thinking for himself had risen superior to all partial Interests, and become the enlightened Advocate of all liberal Views and all useful Institutions, has been withdrawn so soon, by the inscrutable Decree of Providence, from Labours of Love, as pleasing to himself as they were important to the best Interests of Mankind.

"IV. That painful as this Dispensation is, the Body of Protestant Dissenting Ministers bow in humble Acquiescence before Him who giveth, and who taketh away; and their Resignation is rendered the more cheerful by the Assurance, that such an Example as that which has been left by the Duke of Kent, cannot be lost to the World;—that it will continue to be remembered, admired, and imitated, especially among the Great, and that not this Age only, but a grateful Posterity, will have reason to say of him, 'Though dead, he yet speaketh.'

"V. That in thus testifying our Grief the Members of this Body are desirous, at the same Time, of expressing their heartfelt Sympathy and sincere Condolence with the illustrious and amiable Princess so unexpectedly bereaved of a Husband, who was as remarkable for Tenderness and Affection in his private Relations, as he was distinguished in his public Capacity for every princely Quality and every social Virtue: and it is their fervent Prayer to Almighty God, that he will preserve to Her Royal Highness that Pledge of Love which her honoured Consort has left her, and all those Attentions of fraternal Kindness which are so needful and so precious to the widowed Heart."

The Deputation consisted of Drs Lindsay and Waugh for the Presbyterians, Winter and Collyer for the Congregationalists, and Rippon and Newman for the Antipædobaptists,—who, with Dr. Rees the Chairman, and Dr. Morgan the Secretary, waited on the Duchess of Kent on Friday, March 24, and presented a copy of these Resolutions to Her Royal Highness, who received it with lively sensibility. Prince Leopold, after apologizing for his Sister's inability to reply in the English language, assured the Deputation of her deep sense of the attention which was shown by them to her, with polite and appropriate acknow-

ledgments. The Deputation had afterwards the honour of being individually presented to Her Royal Highness and of kissing her hand. Upon their intimating a wish of seeing the surviving Pledge of her late husband's affection, the infant Princess Alexandrina, a very interesting child, and possibly the future Queen of the British Isles, was brought forwards from a contiguous apartment, and presented to the Deputation. The Chairman seized the occasion, in his own name, and in that of his brethren present and absent, as well as on the behalf of thousands and millions of His Majesty's subjects in different parts of the kingdom, to express the most fervent wish and prayer, that His Royal Highness and his beloved Sister the Duchess of Kent, allied to our country by several endearing and interesting connections, may enjoy a long and prosperous life, for administering happiness to each other, and to all over whom their influence shall extend, and for training up in principles of piety, virtue, and liberty civil and religious, those who, according to the order of Providence, may possibly, at some future period, dignify the throne, and impart lustre to the crown of the British Empire.

The Deputation, we understand, were also admitted to an interview with the Duke of Sussex, who received them with great condescension in his library, and showed them many of his books.

## NEW CHURCH FORMED.

### SOUTHAM.

*Extract of a Letter from Mr. Thomas Shakespear to the Rev. John Edwards, dated, May 11, 1820.*

There is a very pleasing alteration in Southam. The congregation is much increased, and the Lord has given proof of his faithfulness to his own word, by accompanying it with the influence of his Holy Spirit; so that nearly twenty persons have been enabled to manifest by their attendance, language, and conduct, that they are the subjects of a gracious change. On the 30th of last month, six persons were baptized upon a profession of their faith in Jesus Christ. The Rev. S. Barker of Henley preached on the occasion, formed the church, and administered the Lord's-supper. The congregation is very good, and remarkably attentive; and numbers were very much affected. It was a day not soon to be forgotten. I trust the Lord was with us of a truth. Baptizing being a novel thing here, a considerable ferment was created in the town and neighbourhood. One of the persons (a widow with three children) has been turned out of doors by her father; and a young woman (the servant of the rector of the parish) has been discharged from her place: but they have been enabled to take joyfully these inconveniences, knowing (I trust) that they have in heaven a better and an enduring substance. The opposition which has been manifested has been overruled for good, the congregation having visibly increased under it: numbers also come on a Lord's-day from the neighbouring villages, who I hope will be the means in time of introducing the gospel among their ignorant fellow-creatures. Southam, which is so eligibly situated in their centre, will then become more and more important as the source of supplying them all, till every village is blessed with a temple for God, with a church of Christ. Our prayer-meeting is also attended beyond what (considering the previous state of the town) I ever expected. Three or four years ago, I have many times preached to ten or twelve persons on a Lord's-day; and now we have at our Wednesday-evening meetings between thirty and forty, and on a Lord's-day from fifty to seventy.

May the Lord turn again the prosperity of this place, as the streams of the south, until it shall become like the garden of God.

## ORDINATION.

### HIGHGATE.

On Friday, March 31, 1820, Mr. Edward Lewis, formerly of Manchester, was ordained pastor over the Baptist church meeting in Southwood-lane, Highgate. The services commenced with singing; after which the Rev. J. Thomas of Highgate read the Scriptures and prayed. The Rev. C. J. Mileham (the former pastor) stated the nature of a Christian church, asked the usual questions, and received Mr. Lewis's confession of faith. The Rev. Mr. Elvey of Fetter-lane offered up the ordination prayer.

The Rev. G. Pritchard of Keppel-street delivered the charge to the minister from Prov. xxiv. 27; the Rev. J. Ivimey of Eagle-street addressed the church from Isa. v. 4; the Rev. J. Snelgar of Hampstead preached in the evening from Rom. xv. 29.

There is a debt on this place of worship of between three and four hundred pounds; and though, owing to the generosity of two friends, the interest of the money has never been required, yet it will now become the duty of the newly ordained pastor, to make a personal application to the liberality of the religious public that the principal may be removed; and it is hoped the merits of the case he will have to present will secure his success.

## NEW MEETINGS OPENED.

### CREWKERNE, SOMERSET.

On Wednesday, March 22, 1820, a very neat Meeting-house, 39 feet by 35, without galleries, situated in North-street, in the Town of Crewkerne, Somerset, was opened as a place of worship in the Particular Baptist Denomination.

Morning Services.—Mr. R. Horsey of Taunton read Psalm lxxxiv. and Isaiah lx. and prayed; Mr. Toms of Chard prayed; and Mr. Viney of Bridgewater preached an appropriate sermon, from Numbers x. 29—32; Mr. Trogo (Independent) concluded with prayer.

Afternoon.—Mr. Sanderson of South Petherton prayed; Mr. Claypole of Yeovil preached from Acts xiv. 7; Mr. Wells (Independent) of Lambrook ended with prayer.

Evening.—Mr. Blackmore of Taunton prayed; Mr. O. Smith of Bath preached from 2 Cor. v. 14; Mr. R. Horsey of Taunton concluded the services of the day by interceding with the Father of mercies for his blessing to rest upon this engagement of the sanctuary.

A pleasing prospect of raising a congregation and of forming a church, in this populous town and neighbourhood, presents itself. The hearers are already considerable in numbers, and are attentive, and increasing. It is hoped the friends of evangelical religion will unite with the immediate supporters of this infant but growing interest, in praying for the influences of that Holy Spirit, who alone can give their united and persevering exertions permanent success. Lord, we beseech thee, send now prosperity, for all our help must come from thee.

The purchase of the ground, the building of the Meeting-house, &c. have cost nearly £700, of which sum nearly £120 have been realized. We hope the kindness of a generous public will not be wanting towards defraying the remainder of the debt. Economy has been adopted throughout the undertaking. And considering the moral and religious state of the town and neighbourhood, we do not hesitate to affirm, that the undertaking itself was imperiously demanded.

### POTTERIES, STAFFORDSHIRE.

The Potteries present a wide field to the Christian minister. The population, on a moderate calculation, is judged to exceed 60,000, collected in a small compass. For the religious and moral instruction of such a number, the means are very inadequate: though several new places of worship have been built, it is calculated that all the churches and chapels in the Potteries cannot accommodate above 20,000.

At Hanly, in the centre of this large population, a neat Baptist chapel was erected about twenty-eight years ago; but it has been shut up for sixteen years. God having in his providence sent of late several families of the Baptist denomination to settle there, this chapel was purchased. It is twelve yards square, has three galleries, is neatly pewed both below and above, and has a commodious vestry, and a very large burying ground. £400 only was given for the purchase, and £200 spent on necessary repairs.

This chapel was opened on Tuesday, May 2. Mr. Lister of Liverpool preached morning and evening; Messrs. Hinmers of Whitchurch, Sleigh of Newcastle, and Farmer of Hanly, engaged in the devotional exercises.

The attendance was as good as could be expected, and the collection amounted to nearly £25.

At Burslem, another town in the Potteries, a Baptist church has been formed for several years. Mr. Mann of Shiply was formerly the pastor: and Mr. Thompson of Newcastle-under-line long officiated among them. Indisposition had some time ago laid him aside from his labours of love. Mr. John Hinmers, late pastor of the Baptist church in Whitchurch, Salop, has been called by them to the pastoral charge. He was fixed over them on Wednesday evening, May 3. Mr. Thompson of Newcastle introduced the service; Mr. Lister of Liverpool preached; and Mr. Farrem of Hanly concluded with prayer.

Mr. Hinmers has engaged to supply

the evening service at Hanly-chapel: and the friends there must provide assistance as well as they can for the morning service. Application will be made to the public for aid to the cause at Hanly, for the reduction of the debt incurred in the purchase and repairs of the chapel.

May the great Head of the church grant prosperity to the church at Bursiem, and make the chapel at Hanly the birth-place of many souls.

## RECENT DEATHS.

Died, March 4, at Waltham Abbey, of a lingering consumption, Rev. George Eveleigh, pastor of the Baptist church there. In him the church has lost a useful and exemplary minister, who, whilst he preached the doctrines of grace, enforced their practical influence; and who, in his last moments, enjoyed those consolations which he had administered to others.

On Saturday, May 6, died, at Portsea, the Rev. John Kingsford, a respectable minister of the General Baptist Denomination. His kinsman, Mr. Kingsford of Battersea, preached the funeral sermon to a very large and much afflicted congregation.

Other particulars may be expected.

Died, at Southampton, May 14, the Rev. Mr. Owers, pastor of the Baptist church. His remains were interred on the following Lord's-day in the Meeting-house. Rev. Mr. Miall of Portsea preached, and the Rev. Mr. Adkins (Independent) assisted in the solemn service.

## MEETINGS IN JUNE.

For Baptist Missionary Meetings, see the first page of the Missionary Herald.

*June* 6 and 7.—Kent and Sussex Association, at Lessness Heath, Kent.

7 and 8.—Welsh South-east Association, at Ebenezer, Merthyr Tydvil.

21, *Wednesday.*—The Baptist Itinerant and British Missionary Society will hold their Annual Meeting at Freemasons' Hall, Great Queen-street, Benjamin Shaw, Esq. in the chair. To breakfast at half-past six. Chair to be taken at half-past seven precisely. Door will be open for free admission as soon as the chair is taken. As this arrangement will be more convenient for those friends who wish to attend the Missionary sermon at Great Queen-street Chapel, it is earnestly hoped that the attendance of the friends of the Society who live in the eastern part of London, will not be diminished on account of the distance of Freemasons' Hall from them, it being thought that in this instance the smaller evil has been preferred to the greater.

22, *Thursday.*—The Annual sermon for the Stepney Academical Institution will be preached at the Poultry Chapel, at half-past six, by the Rev. T. Morgan of Birmingham.

23, *Friday.*—The Annual Meeting of the Baptist Irish Society will be held at the City of London Tavern. Breakfast at six. The chair to be taken at seven, by Joseph Butterworth, Esq.

## SUMS

VOTED TO THE

*Widows of Baptist Ministers*

OUT OF THE

PROFITS OF THIS WORK,

*For the First Half Year,* 1820.

| | £ | s. | d. |
|---|---|---|---|
| S. D. | 6 | 0 | 0 |
| M. A. | 6 | 0 | 0 |
| M. D. | 6 | 0 | 0 |
| E. S. | 6 | 0 | 0 |
| M. L. | 6 | 0 | 0 |
| M. B. | 6 | 0 | 0 |
| M. C. | 6 | 0 | 0 |
| M. A. | 6 | 0 | 0 |
| M. M. | 6 | 0 | 0 |
| M. A. | 5 | 0 | 0 |
| M. S. | 6 | 0 | 0 |
| J. H. | 6 | 0 | 0 |
| P. W. | 6 | 0 | 0 |
| S. W. | 6 | 0 | 0 |
| J. S. | 6 | 0 | 0 |
| M. M. | 6 | 0 | 0 |
| E. B. | 6 | 0 | 0 |
| S. J. | 4 | 0 | 0 |
| M. J. | 6 | 0 | 0 |
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| M. S. | 6 | 0 | 0 |
| M. C. | 5 | 0 | 0 |
| | £134 | 0 | 0 |

Erratum in our last Month's Obituary. Page 196, col. 2, to the last line add, "and generally found her in pos-"

# Irish Chronicle.

ANTICIPATING the pleasure of the sixth Anniversary, on Friday, June the 23d, the Committee of the Baptist Irish Society respectfully call upon the Friends of the Institution, both in Town and Country, to attend upon that Occasion; when they hope their Report of Proceedings for the past Year will abundantly prove, that "the Blessing of HIM that dwelt in the Bush" has rested upon the Measures they have pursued to evangelize the superstitious Parts of that interesting Country; for which it has often, and justly been said, "God has done the most, and Man the least." Joseph Butterworth, Esq. M. P. has kindly consented to take the Chair. The Meeting will be held, as usual, at the City of London Tavern, Bishopsgate-street; Breakfast at Six o'Clock; the Chair to be taken at Seven.

*From the Rev. Sir John Read, to the Secretary.*

*Scariff, March* 18, 1820.

MY DEAR SIR,

It is with great pleasure I announce to you the arrival of the Rev. William Thomas, during last week. This good man delighted us all much, and was most attentively heard by several of the poor people, who seemed much pleased in listening to him. Indeed my feeble pen is totally unable to delineate how much good his visit appears to have done; for his preaching seemed to make a great and lasting impression on their minds. He has visited our schools, with which (one excepted) he was much pleased. He having signified to me his intention of writing, I shall not enter into any detail, only that I am truly gratified at the prospect which appears of success attending my humble efforts.

I would wish to know from you, whether I may appoint more schools and Irish Readers. I can ten or twelve, certainly, to very great advantage.

P. S. Our two Norwich Knitting and Spinning Schools are going on extremely well.

*From the Rev. John West, to the Secretary.*

*Dublin, March* 28, 1820.

DEAR SIR,

The expenses of this quarter amount to £530 1s. 3d.; and the next quarter, when Sir John Read's schools come to full pay, they will be £550, at least.

The operations of our Society are extensive. You see by Mr. Wilson's letter, that there are in Connaught, sixty-one Schools—seven Irish Readers, who devote their whole time to the work—and thirteen Sabbath Readers. Besides these, we have in the county of Cork, Clare, &c. twenty-nine Schools; making the total number of Schools ninety. There are also two Irish Readers in the county of Clare; making the total number of Irish Readers twenty-two. Add to these, seven Itinerant preachers. The expense of furnishing ninety Schools with Testaments, Spelling-books, slates, carriage, &c. is very considerable; besides the salaries of the Itinerants, the Superintendent, Inspectors, Schoolmasters, and Irish Readers!

I hope Providence will provide; yet I think we should act with caution.

Yours respectfully.

*From the Rev. Isaac M'Carthy,*

*Tullamore, April* 16, 1820.

DEAR BRETHREN,

Since my last, I have preached at the following places:—Tuesday, March 28, at Gotitial; and on Wednesday, the 29th, at Ann's-Harvy, where Satan has long had his seat in the hearts of the people, but now some hopes are entertained that the gospel will dethrone the usurper; and that the minds of the people will soon be assimilated into the image of the adorable Saviour. Thursday, 30, preached at Tullamore; and Lord's

day, the 2d of April, at Rahue. Tuesday, 4, at Tullamore; and Thursday, the 6th, in the school-room at Rahue, when it was filled with attentive hearers. Saturday, the 8th, at Moate, when on my way to the county of Longford.

Lord's-day, the 9th.—Rode about twelve miles to Tromb, preached to an attentive auditory, and immediately after the congregation was dismissed, about twelve persons, most of whom have been made sensible of their ruined state by sin, and their need of a Saviour, since I commenced preaching in that neighbourhood, returned to a conversation-meeting. One man told me, such was the anxiety he felt the night before, that he could not sleep, hoping to hear me publish the gospel, and converse with me about the things of God once more. A female told me, that under a sermon I preached a short time previous to my late illness, the Lord made his word the means of her conversion. All were in tears, and although the meeting was lively, neither supineness nor enthusiasm appeared. This spirit should be found in religious meetings. I walked more than a mile to the inn of Ballymahan to dine; returned, and preached at five o'clock in the evening at Tromb; and then returned to the inn, where my bed was welcome, after my labours.

Monday, the 10th.—I inspected the School, and reckoned ninety-three children present; twenty-nine of whom repeated one hundred and sixty-eight chapters in the New Testament, committed to memory from the 29th of December to the 10th of April. I was informed by the master, that the Catholic bishop called at his school, and told him he was informed that he taught the Protestant Catechism in the School, in the hearing of the children of Roman Catholics; which he considered an innovation. The master assured him the scriptures alone were committed to memory by them. He said they might get off the whole of the New Testament, if they chose, as that could do them no harm. After the inspection of the School, I proceeded to a place near Barry, where I preached to about one hundred attentive hearers, and walked about three miles to obtain a place to lay my weary head that night. Tuesday, 11, visited the School again, and devoted some time to the children who are learning arithmetic, and was pleased with their proficiency since my last inspection.

Several persons in this neighbourhood, though mostly in straitened circumstances, came forward to assist in building a school-room, which may answer for a preaching house. Two persons offered land; and one gave it to the Baptist Irish Society, 30 feet in length, by 16 in breadth, at the annual rent of one shilling, during two good lives. I have his letter, wherein he promises to make it over to us by deed when the stamps are ready. Some have offered money, more or less; and several have volunteered to give their labours to quarry stones; and others their horses and cars, to draw them to the spot. After I had committed them to God, I pursued my journey to Killosheo, and preached that evening.

Wednesday, 12.—Went to Kenah, where I formed a School, instead of K———— School lately demolished: I think it will be remarkably well attended. The master is to have ten pounds per annum; the same as the other master. I had two apartments in the house, filled with persons who came to hear the gospel in the evening, and are longing for my return.

Thursday, 13.—Rose about five o'clock in the morning, and went about twelve miles to Kinnard, where there is a populous neighbourhood of Protestants, most of them Presbyterians, who have no minister of that denomination nearer than seven miles, as I was informed; nor is there a church nearer than two miles; nor a school within less distance. Here I formed a School, instead of the School demolished at C———, at eight pounds per annum, and made an appointment to preach at my return to the county of Longford, on the 4th of May, when I purpose to return to that county. I pursued my journey about eighteen miles, and though so fatigued and ill that I was obliged to go to bed, yet after sleep I preached in the Sessions'-house at seven o'clock in the evening.

Friday, 14th.—Went to Athlone, and had a happy interview with my beloved brother Dunlop, and preached in the evening to a moderately large congregation. On Saturday was struck at the solemnity of that change which is rapidly approaching us all, while we were at the bed-side of a person we went to visit, who was every moment expected to draw his last breath, and I fear knew but little of that renewing change, which is essential to fit the soul for heaven. I pursued my journey to Ferbane, where I preached on Lord's-day, 16, at ten o'clock in the forenoon, and administered the Lord's Supper. In the evening the place was so full, we had hardly room.

Monday, went to List, to see that good old saint of God, Mrs. English, who I had been informed was sick; but on my

arrival found her happy spirit had taken its flight to realms of eternal light. Many of the friends wished me to return from Tullamore, the day of the funeral, to speak to the people out of doors; but as I had taken a fresh cold, and was so hoarse, and pained in my chest, I could not comply, but promised (Providence permitting) to preach her funeral sermon on the seventh of May.

Yours affectionately.

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*From the Rev. Mr. Hamilton.*

*Youghall, March* 15, 1820.

My dear Brother,

Last Sabbath, the 12th instant, I commenced my labours in Tallow, a small town, ten miles from Youghall. I obtained the use of the Methodist preaching-house; but it is very much out of repair: so much so, that no genteel people could attend. The number of hearers was about twenty in the morning, thirty at noon, and fifty in the evening; all poor people. It has been a place very much neglected, and is as much in want of the gospel as any place in Ireland. I was told that several Protestants have lately gone over to Popery. The poor people expressed much gratitude for my visit, and wished I could attend them every Sabbath. If we had a good place to preach in, and regular preaching, there is every prospect of a very good attendance.

I purpose, please Providence, visiting Lismore, four miles from Tallow; and Cappognin, three miles from the latter place. Middleton is another interesting place; half way between Youghall and Cork.

I should think Tallow would be a very good station for an Irish School. I shall keep a regular account of the places I may visit, and send it to you at the close of the three months. I hope you will not forget me at the throne of grace, that the Lord may open doors for the preaching of his word, and render that word effectual.

I remain, dear Brother, yours in best bonds.

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*From the Rev. Mr. Dunlop.*

*Athlone, April 22,* 1820.

Dear Sir,

Since I wrote to you last, Mr. Wilson, Mr. M'Carthy, and, I may add, Adjutant Robinson, preached for me in Athlone. Mr. M'Carthy departed from this on Saturday, the 16th, for Ferbane, in tolerable health and spirits. I preached here on the Sabbath, and left this for Moat-park and Ballymurry, on Tuesday morning, where I continued till yesterday evening. I had a fine congregation from Roscommon, and its environs: I expounded every evening and morning.

Mr. M'Carthy and I purpose to make a short tour, and unite our labours. If I can get an open door in Ballinaslo, I shall visit that town shortly. The School is better attended than it has been.

I am yours affectionately.

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*From an Irish Reader.*

*March* 18, 1820.

Reverend Sir,

In the course of this month I have travelled about, reading the word of God wherever I found an opening, or any number of people assembled together, and very often at the hazard of my life, from those enemies of the gospel, who always oppose and exalt themselves against God; and especially now when they see their church in danger. They are at their wit's end to defend their craft. They have thundered out their curses from the altars lately against the reading of the Bible, and against any who would harbour it in their houses, &c. Some of the neighbours were so weak as to return the hidden treasure; while others very resolutely stood out the opposition, for you know the priest acts as lord over their conscience, and has such influence over them, that whatever they say must be a rule to the poor Roman Catholics of Ireland.

Among those who brought back the Bible was a man, and apparently a very devout man; on returning his Bible, he seemed very sorry, and returned home quite lonesome; but in a few days after he came back like a man deranged, requesting his Bible, and telling us, that since the very hour he parted with it, he did not get a minute's rest or ease day or night. I told him, if he valued the Bible as a treasure, or a comforter, he should not part with it. "Now," says the poor man, "it is a folly to explain my sorrows for parting with it; but, for the love of God, give it to me." Whereupon it was restored back, and when finding himself in possession of his Bible, he counted himself as happy as his Majesty, and protested he would not part with it again for any consideration until death, &c. Then I told him the gift of wisdom, or knowledge of the sacred scriptures, came from God only, and not by the dint of learning, and urged him not to trust the salvation of his soul to the sayings of

men; neither to be blindly led by the priests, who promise liberty, while they themselves are the servants of corruption; and, moreover, that the apostle Paul said, when it pleased God to reveal his Son in him, he did not confer with flesh and blood. The poor man promised to call at my house every Sunday for the future, and appeared as happy as if he had possessed a kingdom.

Many such like instances happen in my travels, so that you may be fully convinced that the Lord is doing wonders in this barren wilderness; for the cause of God is flourishing against all opposition: "for He worketh, and who can hinder."

The love of God, which passeth all understanding, be with you, to guide and protect your Society, which is the prayer of yours sincerely.

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*From an Irish Reader and Inspector.*

*Mountain River, March* 19, 1820.

Rev. Sir,

I have spent the greater part of this month in reading from house to house. They gladly received the word of instruction, which is able to make wise unto salvation.

Their request is, that I will not fail in coming often to their cabins; "for (said one) it is sweeter to me than any music I have ever heard."

In a blacksmith's shop I met with a scapular, who said "that it was impossible any person could be saved, unless they perfectly observed the law." I proved to him that a man could be saved by faith, without the deeds of the law. He seemed doubtful, but I proved to him out of many passages of the scriptures, that it was by grace, and not by works, men were saved.

This put him to silence, and caused the spectators to say, that no man could say or prove on the contrary.

On the 15th instant, met with two men in a field, with whom I had a spiritual conversation. We sat down, and read much of the Irish Testament; which caused them to say, "God be merciful to us! What shall be our end? We who never think on eternity, or on the salvation of our souls!"

I travelled with a Mr. Atkinson, who informed me, after a long conversation, that his servant was called on by a neighbour, to stand as a godfather for his child; but before the ceremony, the priest put some questions to him respecting his Catechism. The lad could not answer to his satisfaction, which caused the priest to reject him, and give him great blame. "Sir, (said he,) you need not blame me, for I was very attentive: I always went to mass, but never received any information, as I have never heard any thing but Latin." The priest said, "I cannot blame you."

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*Extract of a Letter from an Irish Reader.*

The Roman Catholic Priest, a few days ago, conversed with a boy, a son of F. H. as he was working in a field; when the following dialogue took place.

*Priest.* Do you commit to memory any of the Testament, like your brother?

*Boy.* I have committed so much, that I know that Jesus Christ is the refuge of sinners, and that the salvation of my soul could not be purchased for seven and sixpence, as ye say.*

*Priest.* Ho! ho! this is the danger of giving the Scriptures into the hands of the laity!

*Boy.* Can you assign any reason for keeping the Scriptures from the people, but because they show and convince them that Jesus Christ is their Saviour, exclusive of human merit?

*Priest.* And does not every one believe that?

*Boy.* No, for if they did, they would not believe that you could absolve them from their sins!

*Priest.* And do not you believe that?

*Boy.* God forbid that I should; for then I could not believe the Scriptures, which tell me there is no other name given under heaven among men, whereby they can be saved, but the name of Jesus Christ!

The Priest, much offended, turned away, saying, he would hear no more of his preaching discourse.

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* Alluding to the charge made by the Priest for anointing; or, the "Extreme Unction."

# Missionary Herald.

## BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

### TUESDAY, JUNE 20,

Morning, 11.—A Meeting of the General Committee, at the Society's Rooms, 15, Wood-street, Cheapside.

### WEDNESDAY, JUNE 21,

Morning, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. John Ryland, D. D. of Bristol, one of the Secretaries to the Society.

Evening, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. John Mack, of Clipstone, Northamptonshire.

It is expected that the Rev. W. Ward will deliver a short address after each sermon.

### THURSDAY, JUNE 22,

Morning, 8.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

## Foreign Intelligence.

### CALCUTTA.

**We present our readers with the remainder of Mr. Adam's Journal at the Doorgapore station; in the persuasion that the familiar details contained in it, of almost daily intercourse with the heathen around him, will prove highly interesting.**

May 3.—Yesterday, as usual, we had the morning service at the side of the road; the afternoon, amongst the workmen at Kasseepoor; and again another in the evening, at the side of the road: the congregations were good, both in point of number and seriousness. In the morning a person somewhat tried our patience. When the service was over, we sat down and drew the people into conversation with us; when we were answering one of their inquiries, this person came in, and after hearing a few words, asked us to whom we addressed ourselves. We replied, "To you, and those who are around you." "What am I?" "A man." "I am not a man, I am dust; if I am a man, the ground on which I stand is man." "You have a spirit within you; the dust under your feet cannot move, speak, or think." "The spirit within me is not I; my spirit is God, and God is my spirit." "If your spirit and God are one thing, then God is under your controul, because your spirit is so." "Nay, God is my spirit, and my spirit is God—he makes me do whatever he pleases, so that whatever I do is done by God, and not by me." He went on in this way for some time, until at last the people were quite ashamed of him as their spokesman, and we were obliged to order him to be gone from the place of worship, as a disturber of the peace.

I give this as one instance out of many of that sort of reasoning which will not stand to any position of argumentation; but by which they try to raise only a feeling of dismay in their opponent, and to confound all distinctions between right and

wrong, truth and falsehood. In this way such persons sometimes entirely dissipate the attention of a congregation, which has been apparently impressed by the preceding part of the service.

6th.—Yesterday, with Panchon, I went to Boranagur, and had worship there, for the first time, in our new place. A great many people attended, nearly as many as the place could contain: they received books, and heard the gospel with attention, and some with apparent approbation. But it is not approving words and looks from a Hindoo that will satisfy, especially when the favourable judgment they seem to indicate, if they indicate any thing at all with certainty, must have been precipitately formed. The village is large and populous, and its inhabitants are reputed intelligent and industrious. It is principally supported, I believe, by American commerce.

7th.—Two persons have refused to let ground for the purpose of building a new place of worship. This arises from pure opposition to the gospel, because they offered to let the ground, if only a schoolhouse was to be built. The hatred that many natives bear to the name of Christ, is very deeply rooted—more so than the hatred the Egyptians bore to the shepherds, although they have received only good from him, and not evil. They will be instructed by you in reading and writing both Bengallee and English; because the Bengallee will be the means of their getting a livelihood in some way or other; and their knowledge of English may obtain for them even a very gainful employment: but with all this, the preaching of the gospel is an abomination in their sight. I consider it of great importance in the attempts that are made to enlighten and evangelize a people, that the principal strength should be expended in destroying those errors and prejudices which are of the most fatal tendency, and to which they are most fondly attached. If by chiming in with some of their own ideas, we should endeavour to bring them gradually, and almost involuntarily, to the profession of the gospel, little good, I fear, would be effected. Baneful errors and prejudices, to be cordially relinquished, and completely overcome, must be temperately and affectionately, indeed, but boldly, constantly, and openly exposed; and if saving good is to be done, the instruments which God has appointed and promised to bless, must be employed—many must pray in faith, and many preach with diligence.

8th.—To-day, Panchon, an Armenian inquirer, and I, went on the river, and visited two villages, where we preached the gospel. In the first, a bramhun manifested the most violent opposition to the gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings to hear the name of the Blessed Saviour thus defamed and vilified. The humiliation of Christ did not cease when he was seated at the right hand of the Father; he is *now* insulted, and his name defamed, and yet even to such a wretch as this salvation is offered by his blood.

11th.—Yesterday, in the morning, we had worship in the chapel at the side of the road; after breakfast we went to Boranagur, had worship in our new chapel there, and preached to a large and attentive congregation. In the evening went to the Iron-works, and after the service was over, had an interesting conversation with the head sircar, and some of his friends, who had come, for the first time, to hear. They are Hindoos only because there is such a thing as *caste* in the country; and they are not Christians, not because their judgment is unconvinced, but because their hearts are not changed, their will is not renewed. At home, in the evening, we had a meeting for the instruction of the two inquirers who are with us, and for the celebration of the Lord's Supper, of which five partook. I hope that we shall be able to attend to this memorial of our Lord's love and death every fortnight; I should rejoice if we could every week. With respect to the inquirers who are here, I dare not say that I am sanguine in my expectations, although I hope well of a Telinga bramhun, who was with us part of the day, and who resides with the brethren in the city. I should not say that he is a bramhun, for he has thrown away his poita, and relinquished all his idolatrous practices.

12.—To-day I went upon the river, accompanied by Panchon and the Armenian inquirer; but on account of the adverse wind and tide, we were delayed so long that we could not visit more than one village. On landing at the ghaut, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this, we were invited by several respectable people to converse with them apart in their own house; they readily

confessed and lamented the uncertainty and vagueness of all their shastras, and seemed happy in being assured that only what was ascertained to be fact, had been recorded in our holy book; of which we gave them two or three copies. We then passed farther into the village, and made our stand under a large tree, near the bazaar. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the brahminical tribe, especially those of them who are learned; but thought it better quietly to comply with their invitation, that they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these bramhuns. They placed a seat for me, and another for an aged pundit, whom they had fixed on as my opponent. With him I had a long conversation, and he left me at last, to go to bathe in Gunga, declaring that the sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went triumphing in the hardihood of his assertion, and I grieved on account of the darkness in which he was left to wander.

13.—To-day went to Boranagur, where I had a large congregation, although not very attentive.

15th.—When I was inquiring on the ghaut for a boat, to proceed on the river this morning, a Hindoo accosted me with the question, "Are you a Christian?" I told him I was. "Ah, Sir," he said, "we are all one! and (beginning to speak in broken English) the duty of every one is to love God with all his heart, and soul, and strength, and mind." "Have you loved God with all your heart, and soul, and mind, and strength?" "No, but I have a gooroo." "He is as guilty and sinful as yourself; and no sinful gooroo can deliver from sin." "Have you, then, no gooroo?" "Jesus Christ is the true gooroo, for he gave himself, the Just for the unjust, that he might bring us unto God." After this, I spoke a few words more recommending the gospel to his attention, and to that of the surrounding spectators.

We then went into our boat, and landing at a populous village on the side of the river, preached the gospel to a large and quiet, but not very intelligent, audience, near the bazaar. A baboo, who had come to the bazaar, to buy for himself, invited me into his carriage to go home with him, where I had an opportunity of preaching the gospel to his large family. He then sent for his pundit to dispute, with whom I had a long conversation. He objected to our system, that it represented God as dying; in this I corrected his misunderstanding. He then went into the old and endlessly-repeated doctrine of God being the author of sin, and various others equally impious and absurd; the awful tendency of which I endeavoured to show him. I then prayed, and left them, without their having been offended by the plain things I had told them, as appeared from the fruit and fish the baboo sent after us, which were the best the season affords.

May 24.—Yesterday I enjoyed the pleasure of brother William Carey's assistance, who has come from Cutwa on a visit. It was a real gratification to observe the pleasure, approaching to ecstasy, with which the people at the different places, but particularly at the Iron-works, where they amounted to upwards of 400, heard a saheb speaking with such ease and fluency in their own language. It also afforded a great encouragement, as well as a pleasing anticipation, to one like myself, so imperfectly acquainted with the language.

26th.—Ever since the chapel at Boranagur was opened, there are two or three persons who regularly attend, and as regularly at the end of the service bring forward their objections to what has been said. The objection this evening has been, "You cannot show us a miracle." "You believe your own religion to be true, although you can show no miracle to prove its truth." "But we do not ask you to embrace our religion; you ask us to embrace yours." "If your religion is true, ours must be false; and if the evidence which you have of its truth ought to satisfy your mind, it ought to satisfy ours—you therefore do wrong in not endeavouring to bring us into the right way." "No, we believe that both are true, and that each possesses its own evidence."

We endeavoured to show them the inconsistency and impossibility of this, and to explain some particulars in which the evidences for Christianity are peculiar, and superior to those for Hindooism.

June 3d.—Amongst this people, there is a most daring contempt of every thing like consistency in reasoning, and a most

inadequate idea of the evil of sin. A man this morning, after worship, assured us that he had obtained complete liberation from his sins, by the worship of his debta, and almost with the same breath confessed that he was in the daily habit of telling lies.

6th.—Yesterday, after returning from the city, I was pleased to find four byraggees with Panchon, whom he was instructing in divine things. They had come all the way from Benares, on their way to Juggernaut, in Orissa, whither they were going, by the direction of their gooroos, to obtain liberation by the sight of the image. After instructing them in the fruitlessness of their journey, I invited them to remain with us a few days. Although this was apparently agreeable when I mentioned it to them last night, they have this morning gone off in a clandestine way.

This morning, at our usual public worship, a new kind of objection was advanced against our doctrine. A man, at the conclusion of the service, when he was permitted to speak, assured us that he could not believe our way to be divine, because all the time he was listening to what we said, his mind was unsteady and wandering, and discontented; whereas, if it had been true, it would have commanded his fixed attention. Poor man! he knew not that the fault was not in the gospel, but in himself! This, however, encourages a hope, that not only is the general interest which Europeans take in this country manifesting its dark places, and the cruelties which they contain, but that the gospel itself is beginning effectually to operate in discovering the hidden things of man's heart.

This forenoon, at Boranagur, we have had a large concourse of people, and after the service a very lengthened discussion, which terminated in professing, with the mouth at least, their approbation of the scheme of the gospel. A young man of considerable acuteness, who has attended from the beginning, and was formerly full of objections, has become much more quiet and docile.

9th.—This evening there has been a large congregation, as usual, at Boranagur, concluded by many inquiries, and much discussion. When our patience was nearly exhausted, a bramhun, who seemed to be more enlightened than his countrymen, and at the same time sufficiently proud of his superior attainments, stepped forward, espoused our cause, and in a short time put the disputers to silence.

13th.—This evening had a congregation of about 500 at the Works, who listened with great attention, and several of whom remained after the service, to propose some inquiries. The first chapter of Matthew had been read, and some remarks made respecting the birth of Christ, and the reason which is there given for his being called Jesus. Their first objection was founded on the account which is given of the birth of Christ; for they said, that God having neither father nor mother, could not be born into this world; either forgetting, or being entirely ignorant of the numerous incarnations of their own debtas. I can account for such an objection being made, only from the latter consideration, that being mean and poor, they are unacquainted with their own books, and are accustomed to conceive of him whom they designate Ram, or Kristnu, just as we do of the Divine, Self-existent, and Eternal Being. Their next objection respected the death of Christ, by which they had been told he had made an atonement, and thus saved his people from their sins. "Is it possible, then, for God to die?" they inquired. Here we had to explain, that as God, Christ never did, and never can die; but that having, in wonderful condescension, become a partaker of human nature, he had died, the Just for the unjust, that he might bring us unto God.

15th.—To-day went with Panchon to Salkee, a populous village on the other side of the river. On landing at the ghaut, we collected a considerable number of people, who heard with attention, until an uproar was excited by the thanadar* in apprehending a thief. Several people, chiefly Mussulmen, followed us to the house of a Christian Portuguese woman, on whom we called, and requested information about the gospel. When they were told that it was a plan, devised and executed by God, by which he might pardon our sins, they replied, that all their sins were destroyed, if they only prayed five times; and that those amongst them who were rich, had a much more effectual way than this, by presenting gifts to Padres, &c. Here the obvious answer was, that merely asking pardon, however frequently, of any one whom we have offended, can never insure our obtaining it; and that by offering gifts to men, or by returning to God the blessings which he has given, we can never please him, or make an atonement for sin. They went away, apparently not very well pleased that we did not approve of the means which they were employing to obtain the pardon of their sins. One man and two women, however, remained, and professed to receive the word with gladness. We afterwards had some conversation with

* A kind of police-officer.

two Portuguese prostitutes, who were lounging about, and who, according to their own account, were awfully depraved; one of them had been abandoned by her husband. I consider this the most miserable class of society in every country where they are found, and the farthest removed from the reach of those means which God has appointed for the conversion of sinners. Before returning home, we had another congregation in the midst of the village.

Having not been able to get more than one or two of my neighbours to attend the place of worship at the side of the road, for which they have the greatest convenience, I went amongst them this evening, and urged them regularly to come. Advancing further into the jungle where they live, I found at some distance an assembly of more than two hundred people, men and women, listening to four brahmuns singing the Ramayuna, in a Bengalee translation. I was invited to take a seat, which I accepted, after being assured that I should be permitted to address the people when the singing was over, which I accordingly did. As night was approaching, they invited me to come to-morrow, at mid-day, after having made some objections to what I had said. The meetings of this kind which are held amongst the Hindoos, appear to resemble the assemblies of Christians as much as any institution of their religion, only partaking much more of noise and ostentation; and by the unwearied recitation of the amours and exploits of their gods, they contribute, I believe, in a very material degree, to increase the depravity, and perpetuate the superstitions, of the country. The Soodras, who are not permitted to read their pooranus, become great and holy, by hearing them thus recited; the bramhuns who perform, have no other object in view than the gifts of the people, which, when presented, procure a blessing proportioned to the liberality that has been shown, and the original institutors of the practice no doubt considered it, and how wisely experience justifies, as an effectual means of rivetting the chains of darkness on this wretched people. The bramhuns, when I asked them, did not hesitate to avow that their views were entirely mercenary; and indeed it would be impossible for them to deny it. One man, while I was there, presented them with a few pice, and received a blessing, but a very cold one; another presented a rupee, and after being embraced, was blessed, with all the emphatic gestures which their customs admit.

*(To be continued.)*

## JAMAICA.

THE following letter from a friend, near Kingston, to Dr. Steadman, contains the mournful history of the last days of our much respected friend Mr. Kitching.

*Jamaica, December 23, 1819.*

SIR—On any other occasion than the present, I should feel a great difficulty in addressing one who is such a perfect stranger to me as you are, but the circumstances of the case—the very distressing event which has occurred, renders it in my mind imperious on me to overstep the boundary of form. It had pleased the divine Disposer of all events, to favour Kingston with a faithful minister, and me with an estimable friend, in the Rev. C. Kitching, late a pupil of yours, and to whom I know you were sincerely attached; and I am sure in communicating to you the lamentable tidings of his being called to take up his rest where sin and sorrow are not known, it will cause a pang, which only the conviction of his having taken up that rest can at all alleviate. I will endeavour to detail to you the circumstances attending his dissolution, though it may open afresh those feelings which were never more strongly called forth. On Sabbath-day fortnight, the 5th instant, he felt very unwell indeed; he had done so the day before, and had been obliged to keep his bed nearly the whole of the Saturday, and on the Sabbath morning was so indisposed that he had some thoughts of not preaching; but fearing lest a report would go abroad that he was very ill, and he should, in consequence, be the means of alarm to those who were interested for him, he determined on going to the chapel, and, as he expressed himself after his sermon was finished, felt as if the subject (which was the salvation of sinners, through Christ the Redeemer,) had given him new strength—he was, he said, far better after than before he began. It was the first Sabbath in the month, and the death of the dear Redeemer was commemorated in the afternoon. I never recollect him more solemn or affectionate in his address to the people on the occasion, or more earnest in his persuasions for their continuing firm in their attachment to Him, whose followers they publicly professed to be. I returned with him in his chaise to his home. Mrs. Kitching, from being indisposed, was not able to attend, and left him with his dear little infant lying asleep on his arm, apparently much bet-

ter than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then only for a few minutes, as it was the evening he met the leaders of the church—but he did not complain of being particularly ill, although far from well.

On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was the doctor called in until the next day. When he saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until the time that his departure took place, which was on the evening of Saturday, the 18th, varying but little, sometimes a little better, and at others worse, and never free from pain entirely, seldom able to converse, and in a state of extreme debility. The state of his mind continued unchanged, and his latter end was that of a Christian ascending to him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. "Oh," said he in his sickness, "how precious is religion in my situation!" The Baptist friends did all in their power—nothing was left undone, that occurred as likely to be serviceable—but how vain on such occasions is the help of man! No: the Lord had seen fit to terminate his labours, and when He works, who shall let it? Towards his latter moments the medicine he took rather bewildered him, but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its clayey tabernacle.

I have been thus particular, as I conclude you will be interested in every thing relating to the lamented subject of my letter. His disease carried the same appearance latterly as the prevailing fever, which has, during the last year, ravaged this island, and was termed the Yellow Fever.

Thus, Sir, has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and he who views the heart, and knoweth it altogether, knows how deeply it has affected me, and what pain it causes me in retracing this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthen he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the Missionary cause in this island. Alas! that is incalculable. Acquainted with the feelings and nature of those whom his work lay amongst, he was highly instrumental in drawing them from their evil propensities—checked the impetuosity of their tempers—reconciled their differences, without embroiling himself—supported the discipline of the church, and was respected, highly respected, by all. He was a man, if I may be permitted to judge from practical observation, who was eminently calculated for the situation the arrangements of Providence called upon him to fill. Steady, upright, and consistent, he carried his plans into effect, and had the gratification of seeing them blessed, by their object being accomplished. He was affable to all around him—was incessant in labours to bring the people into order—and, on all occasions, manifested to them that he was not endeavouring to lord it over the church, but to afford them his assistance to add to their comfort and purity. Many has been the tear I have seen him shed, when lamenting the depravity of those over whose souls he endeavoured to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the Society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will one day—at that great day—acknowledge him as the instrument of their possessing eternal life. The last Sabbath he was permitted to address the people, he called to their mind that on that day twelvemonth, they, for the first time, had commemorated together redeeming grace and dying love—that the Sabbath previous had completed a year of his labours among them—and he said, not thinking how soon these labours would be terminated, "Not one day during that time have I been prevented from performing the duty required of me."

The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him; and I have occasion to know, placed great confidence in him. The attachment the people bore towards him, cannot be estimated by a more sure criterion,

than that at the period of his burial, there were at least 5,000 people present; and I may freely say, not an eye was dry. About 700 walked in procession after the hearse; and there were several gentlemen's equipages in attendance. Those who had taken umbrage at his perseverance in maintaining the rules of the church, showed as great grief as any. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow, and childless! What shall we say to these things?—they are, no doubt, the act of a great and gracious God, who cannot mistake. Mrs. Kitching has had a narrow escape, but, I am happy to say, is now free from fever, and is improving in spirits. She would feel obliged by your acquainting her friends with these very distressing circumstances, as she has not strength to write them.

Pray for the cause, my dear Sir, that He, whose power is infinite, will visit us in mercy. This is a dry and thirsty land, requiring much of the assistance, the prayers, and the efforts of the friends of religion.

Excuse the freedom I have taken in addressing you, and believe me your servant for Christ's sake,

W. H. B.

## Some additional particulars are stated by another friend, under date of December 20.

*Sunday, Nov.* 21, Mr. Kitching and myself walked to meeting, when a young man, named Henry Moore, a printer, introduced himself to us as a friend of Jesus, patronized by the Church Missionary Society, and destined to the Bay of Honduras. Of course, we were glad to receive such, and after preaching, they took tea at my house, for I live very near our meeting. This young man spent part of the week with Mr. Kitching, and came to take leave of me on the 27th, as the ship was going to sail the next day. He was taken ill while at my house. I put him to bed, and gave him some medicine, but he grew worse, and the next day I called the doctor, who said it was the Yellow Fever, and wished me to call in a physician, which was done, and brother Kitching and myself sat up with him alternately for the week.

*Dec.* 4. Brother Kitching complained of being poorly, and could not sit up with Mr. Moore; however, on the next day, (Lord's-day,) he was better, preached, and administered the ordinance. In the course of the next week, Mr. Kitching was again unwell, and I begged the doctor visiting Mr. Moore to see him; because I was aware that he would not send for him till the last extremity. The doctor informed me that brother Kitching's complaint was fever, with a particular affection of the liver. From this time, till Saturday the 18th, he grew gradually worse. When the doctor came at six o'clock that morning, he told me that all hopes were gone: soon after he began to breathe shorter. I asked him several questions, but the power of speech was gone; and at a quarter past ten his spirit left the tenement of clay. Thus ended the short career of Christopher Kitching, the most useful, laborious, and faithful Baptist preacher that ever visited this part of the world!

In reply to my questions on the state of his mind, his answers were satisfactory; his mind appeared to be stayed upon God.

*Sunday the 19th*, there was nothing but weeping, lamentation, and woe. Hundreds of weeping negroes and coloured people surrounded the house, begging to see him. Their attitudes and words were enough to break one's heart. "Poor me Massa, poor me buckra Massa Kisheen, what me do? Me no hearee him more." This continued till the afternoon, when he was buried. The Rev. Messrs. Johnstone and Ratcliffe preceded the corpse, which was followed by Mr. B. and myself, with nearly 700 of the Society, in regular order, two and two. The multitude attending the funeral was supposed to be 5,000; never was there such a sight in Kingston before. It was with the greatest difficulty we could get to the grave, where the Methodist ministers spoke, and each preached a funeral sermon afterwards. I hope the Lord will encourage your hearts in England, to persevere in this dreadful, yet glorious contest. While standing among the dead and dying, I feel it my duty to unite myself closer than ever to this glorious cause of Christian Missions, and earnestly wish to be (in the sight of God) what Paul styles himself, a servant of Jesus Christ. We hope to see Mr. Coultart soon. We must go on, and trust in him who has said, "I will never leave thee nor forsake thee." Sister Kitching will return to England as soon as she is sufficiently recovered to bear the voyage.

**Mrs. Kitching has since arrived at Falmouth, and proceeded to her friends in Yorkshire.**

*Account of Monies received by the Treasurer of the Baptist Missionary Society, from February 1, to May 1, 1820; not including Individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Potter-street, Auxiliary Society, by the Rev. J. Bain | 4 | 0 | 0 |
| Ilford, Missionary Association, by the Rev. Mr. Smith, two Quarters, up to May 1 | 13 | 12 | 8 |
| Devonshire-square Auxiliary Society, by Mr. Edward Smith | 14 | 0 | 0 |
| Clapham, Collection at the Rev. Mr. Philips's, by the Rev. W. Ward | 45 | 0 | 7 |
| Norwich, Auxiliary Society, at the Rev. Mr. Kinghorn's, 1 Year's Subs. | 20 | 0 | 0 |
| Luton, Collection at the Rev. E. Daniel's, by the Rev. W. Ward | 30 | 15 | 2 |
| Clipstone, Ditto, at the Rev. J. Mack's by Ditto | 40 | 0 | 0 |
| Tewkesbury, Ditto, by the Rev. D. Trotman | 10 | 17 | 6 |
| Nailsworth and its Vicinity, by the Rev. W. Winterbotham | 125 | 3 | 9 |
| Shoe lane, Auxiliary Society, by the Rev. Mr. Elvey | 10 | 0 | 0 |
| Hackney, Assistant Society, at the Rev. Mr. Cox's | 50 | 0 | 0 |
| Carter-lane, Female Sunday School | 1 | 10 | 0 |
| Penryn, Friends at, by the Rev. Edmund Clarke | 2 | 12 | 6 |
| Hull, Ditto by the Rev. John Birt | 12 | 12 | 0 |
| Folkstone, Auxiliary Society, by Mr. Stace, Treasurer | 15 | 15 | 0 |
| Frome, Auxiliary Society, Balance, by F. Allen, Esq. Treasurer | 61 | 18 | 5 |
| Melksham, Collection, by the Rev. W. Ward £10 0 0<br>Donation, by Mr. Maggs 1 0 0 | 11 | 0 | 0 |
| Woolwich, Friends at, by the Rev. John Dyer | 8 | 0 | 0 |
| Carlton, Bedfordshire, Collection, by the Rev. Mr. Vorley | 2 | 0 | 0 |
| Wick and Pulteney-town, Auxiliary Mis. Soc. by Rev. R. Caldwell | 10 | 0 | 0 |
| Dundee, Auxiliary Society, by Mr. Gourlay | 20 | 0 | 0 |
| Cranbrook, Baptist Church, by the Rev. James Upton | 3 | 7 | 3 |
| Beckington, Collection and Contributions, by James Evill, Esq. | 16 | 4 | 9 |
| Bewdley, Baptist Congregation, by the Rev. G. Brooks | 3 | 0 | 0 |
| Paulton, Ditto, by the Rev. Dr. Ryland | 6 | 0 | 0 |
| Friend, at Chipping Norton, by the Rev. W. Gray Donation | 50 | 0 | 0 |
| J. B. Wilson, Esq. Clapham Common Donation | 50 | 0 | 0 |
| Friend, by the Rev. Thomas Griffin, for India £50 0 0<br>Jamaica 30 0 0 Donation | 80 | 0 | 0 |
| Mr. J. Claris, Life Subscription | 10 | 10 | 0 |
| Legacy of Miss Sarah White, by Mr. Thompson | 10 | 0 | 0 |
| Ditto Mrs. Elizabeth Williams, late of Bristol 20 0 0<br>Duty 2 0 0 | 18 | 0 | 0 |
| Hitchin, Hertfordshire, Collected by Miss Bradley | 7 | 0 | 0 |
| X Y Z. Donation | 5 | 0 | 0 |
| Friend, by the Rev. O. Clarke Donation | 5 | 0 | 0 |
| H. T. Stroud, Esq. Bath Donation | 5 | 0 | 0 |
| J. C. Gotch, Esq Kettering Donation | 10 | 0 | 0 |
| Rugby, Female Penny Society, by the Rev. E. Fall | 6 | 0 | 0 |
| Glasgow Auxiliary Society, by James Deakin, Esq. | 22 | 0 | 0 |
| Arnsby, Collection and Subscriptions | 35 | 10 | 0 |
| Leicester, Ditto, by Mr. Purser | 100 | 11 | 0 |
| York and Lancashire Society, by W. Hope, Esq. Treasurer | 20 | 0 | 0 |
| **FOR THE TRANSLATIONS.** | | | |
| J. C. Gotch, Esq. Kettering Donation | 10 | 0 | 0 |
| Glasgow, Auxiliary Society, by James Deakin, Esq. Treasurer | 38 | 0 | 0 |
| **FOR THE SCHOOLS.** | | | |
| Lyme, Half-year's Subscription, for the "Lyme Hindoo School," by the Rev. Dr. Ryland | 7 | 10 | 0 |
| Hackney Auxiliary Society, by Mr. Jesse Hobson | 25 | 0 | 0 |

N. B. In addition to the liberal Donations from Robert Davies, Esq. of Walthamstow, acknowledged in the Herald for March, that Gentleman presented £100 towards the Serampore College at the same time; so that the whole amount, thus generously devoted to the Missionary cause, by our much respected friend, is Five Hundred Pounds; viz.

For the Mission generally, 300*l.*; Translations 50*l.*; Schools, 50*l.*; College, 100*l.*

Total, £500.

ERRATUM.—In our last Number, page 220, instead of "From Mr. Lawson to Mr. Colman," read "From Mr. Colman to Mr. Lawson."

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Penny pinxt : et sculpt

Revd. F. A. Cox, A. M.

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